

إسكات الكلب
العاوي
علي مرزا جهلومي

SILENCING THE
BARKING DOG:

ALI MIRZA JEHLUMI
THE ENGINEER OF BIDAH

WRITTEN BY
ABU MUHAMMAD AS-SALAFI

Table of Contents

Introduction to Mirza	2
The Usool of Islam and Mirza Jhelumi.....	11
The Status of the Sahabah ﷺ	56
Ignorance of Mirza Jhelumi in Aqeedah & Manhaj ...	61
Fatawa against the Shia Rafidah	81
65 Major Deviations of Mirza Jhelumi.....	139
Conclusion.....	231

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه ومن
اتبع هداه

Silencing the barking dog Mirza Jehlumi, the engineer of Bidah!

Introduction

Allaah ﷻ said

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا

Of which the translation is

Have you (O Muhammad ﷺ) seen him who has taken as his ilâh (god) his own vain desire? Would you then be a Wakîl (a disposer of his affairs or a watcher) over him?

This Ayah is pertinent to the case of Ali Mirza Jhelumi, the one who has followed his own desires to reject the Quran, the Sunnah and the pure methodology of the Sahabah رضي الله عنهم.

This article is addressed to the followers of Mirza Jehlumi, we sincerely advise them to read it through and then decide which path they want to take. They can take the safe path of the victorious aided group Ahlul Hadith or the innovated rejected humiliated way of Mirza which will lead them to the Hellfire! Everyone who makes the

fatal mistake will pay a heavy price and indeed it is a very high price to pay!

Mirza Jehlumi is on the way of the rejected debased Rafidah who vile the companions of the Messenger of Allaah ﷺ and commit the filthiest crimes of Shirk and Kufr. We will prove in this document that many of the Usool(principles) he propagates are directly taken from the Shia sources.

Mirza Jehlumi has been exposed for his lying and his Rafidah beliefs and the ruling on this individual is that he is a Zindeeq, a Jahil, a Rafidhi liar and hence he is rejected and condemned in the strongest possible terms.

The question to his followers is that are you willing to risk to raise yourself with this humiliated individual on the day of Judgement?

Are you willing to fight Allaah ﷻ and his Messenger ﷺ who have unrestrictedly praised all of the Sahabah رضي الله عنهم and testified to their Emaan and their truthfulness. And this is why in the books of Hadith the Sahabah رضي الله عنهم are not graded since all of them are considered to be truthful and they are those whom understood this Deen, propagated it in the most correct way.

Is it possible that Mirza Jehlumi knows more than the Sahabah رضي الله عنهم؟ Even to entertain this thought means the person is on the brink of destruction since the Sahabah رضي الله عنهم learnt directly from the best of mankind the Imaam of Ahlus Hadith, Muhammad ﷺ. And the Messenger of Allaah ﷺ did not speak from his desires rather it was revelation from Allaah the Most High.

Do the defenders of Mirza assume that by attacking the Sahabah رضي الله عنهم of the Messenger of Allaah ﷺ who aided the Deen, aided the Messenger of Allaah ﷺ with their lives, with their wealth and narrated all of the Quran and Hadith to us that they are helping the Deen of Islaam? Rather, they are destroying the foundations of Islam and hence they are enemies of this Deen.

The Aqeedah of Mirza Jehlumi is not the Aqeedah of the Messenger of Allaah ﷺ, nor the Aqeedah of the Khulafa Al-Rashideen may Allaah be pleased with all of them nor the Aqeedah of the Salaf whom the Messenger of Allaah ﷺ praised and said they are the best of generations and they were free from all types of Bidah and deviation.

The Messenger of Allaah ﷺ said “the best of the people is my generation then those who come after them, then those who come after them...”

خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ - قَالَ عِمْرَانُ: لَا أَذْرِي:
ذَكَرَ ثَلَاثِينَ أَوْ ثَلَاثًا بَعْدَ قَرْنِهِ - ثُمَّ يَجِيءُ قَوْمٌ، يَنْذِرُونَ وَلَا يَفُونَ، وَيَخُونُونَ
وَلَا يُؤْتَمِنُونَ، وَيَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَظْهَرُ فِيهِمُ السَّمَنُ

الراوي : عمران بن الحصين | المحدث : البخاري | المصدر : صحيح البخاري

الصفحة أو الرقم: 6695 | خلاصة حكم المحدث : [صحيح]

This is clear evidence to show that the Sahabah رضي الله عنهم are the best of this Ummah and we are obliged to follow the first three generations of Islam, the Salaf-us-Salih.

Mirza Jehlumi like all liars is a person full of contradictions and this is the biggest proof that he is upon clear deviation. If you compare his old statements with his new statements then you realise, he is evolving into a hardcore filthy Rafidhi at a very fast rate. The Muslim Aqeedah does not change, it remains the same and does not evolve according to one's desires. This evolving of Aqeedah is the Bidah which has blackened his diseased heart and his face. The religion of Islam has been perfected and the Revelation from Allaah ﷻ has stopped so therefore no diseased individual like Mirza Jhelumi can make any additions, alterations, distortions, innovations or deletions.

Mirza Jehlumi is the fitnah which tests the true Muslim believer, if a person can't reject this Dajjal liar then tomorrow when the major Dajjal comes then he will surely be in his ranks. Mirza is a test to determine who is truthful and who is a liar. The one who hates Mirza is a person of Emaan and the person who loves Mirza is a person of Bidah.

Mirza Jehlumi the Dajjal liar does not address what Allaah ﷻ mentioned as the greatest oppression which is Shirk which is committed by his Rafidhi family. The truthful person is the whose Dawah is built upon Tawheed and warning against Shirk.

What is the aim of Mirza Jehlumi by attacking the Sahabah رضي الله عنهم and the Imaams of Ahlus Sunnah? In case you are fooled into believing that he is helping Islam then you are mistaken. His only aim is to discredit the Sahabah رضي الله عنهم and once you have hatred for the Sahabah رضي الله عنهم in your heart then it will only breed hypocrisy and Kufr and inevitably you will reject the Quran and the Sunnah which came to us through the efforts of the Sahabah رضي الله عنهم who wrote it, collected it in a book and memorised the Quran and the Sunnah. If anyone tries to remove them or put doubts surrounding them then ultimately there is no Islam. And this will be the case for these people who resemble the

Hypocrites that everything they claim is Islam reached them through the Sahabah رضي الله عنهم and then they attack the very same Sahabah رضي الله عنهم, this is sheer hypocrisy of this filthy individual.

Who narrated the Ahadith? The Noble Sahabah رضي الله عنهم

Who compiled the Noble Quran? The Noble Sahabah رضي الله عنهم

What is Islam other than the Quran and the Ahadith on the understanding and practical application of the Sahabah رضي الله عنهم? Anything which does not depend on the narrations of the Sahabah رضي الله عنهم then it is not Islaam so what Eng Mirza Jehlumi is presenting to you is not Islaam rather it is a corrupted engineered version which is full of Bidah.

Mirza Jehlumi is always barking “end of Firqa now”, this is a great deception like Ali رضي الله عنه said they say a word of truth but they desire falsehood. Yet he has created his own sect by mixing the Haqq and Batil and his sect can be classified as a subsect of the lying Rafidah.

Will Islam not split into 73 sects? Only one sect is the saved victorious sect that are the people of Jannah. The saved sect is that which is upon the Quran and the

Sunnah on the understanding of the Sahabah رضي الله عنهم and not the weak innovated understanding of Ali رضي الله عنه Mirza Jhelumi, who has distorted, misinterpreted, lied upon the Quran and the Sunnah.

The sect of Mirza Rafidah is far away from Islam it is a cancer upon this Ummah and his Bidah is rejected and he is rejected by all of Ahlus Sunnah. To save the body you need to remove the cancer, his followers need to repent to Allaah ﷻ in order to be saved from this cancer.

If the reader thinks that Mirza Jehlumi is truthful then why does he not make Mubahallah with the many people who invited him to make Mubahallah. The reason is he knows with total certainty that he is a liar and this reminds me of the statement of the Sahabi who said to the fake prophet Musaylimah Al-Kadhaab “indeed you know you are a liar”.

Just like a person of sound intellect will not go to a car mechanic for open heart surgery likewise a Muslim should not go to Mirza Jehlumi to ask questions related to the Deen of Allaah or seek knowledge from him since he has no real beneficial knowledge. The key to knowledge is Arabic which he does not possess, nor has Mirza studied with any competent Shaykh, nor does he understand the sciences of Aqeedah, Hadith, Fiqh,

Tafseer, Quran or Arabic. He is an imposter, confused, mentally retarded, a liar and full of contradictions.

قال شيخ الإسلام ابن تيمية -رحمه الله

فكلّ من خالف طريق الأنبياء، لا بُدَّ له من الكذب والظلم؛ إمّا عمدًا، وإمّا جهلاً

النبوات: (٢ / ١٠٧٧)

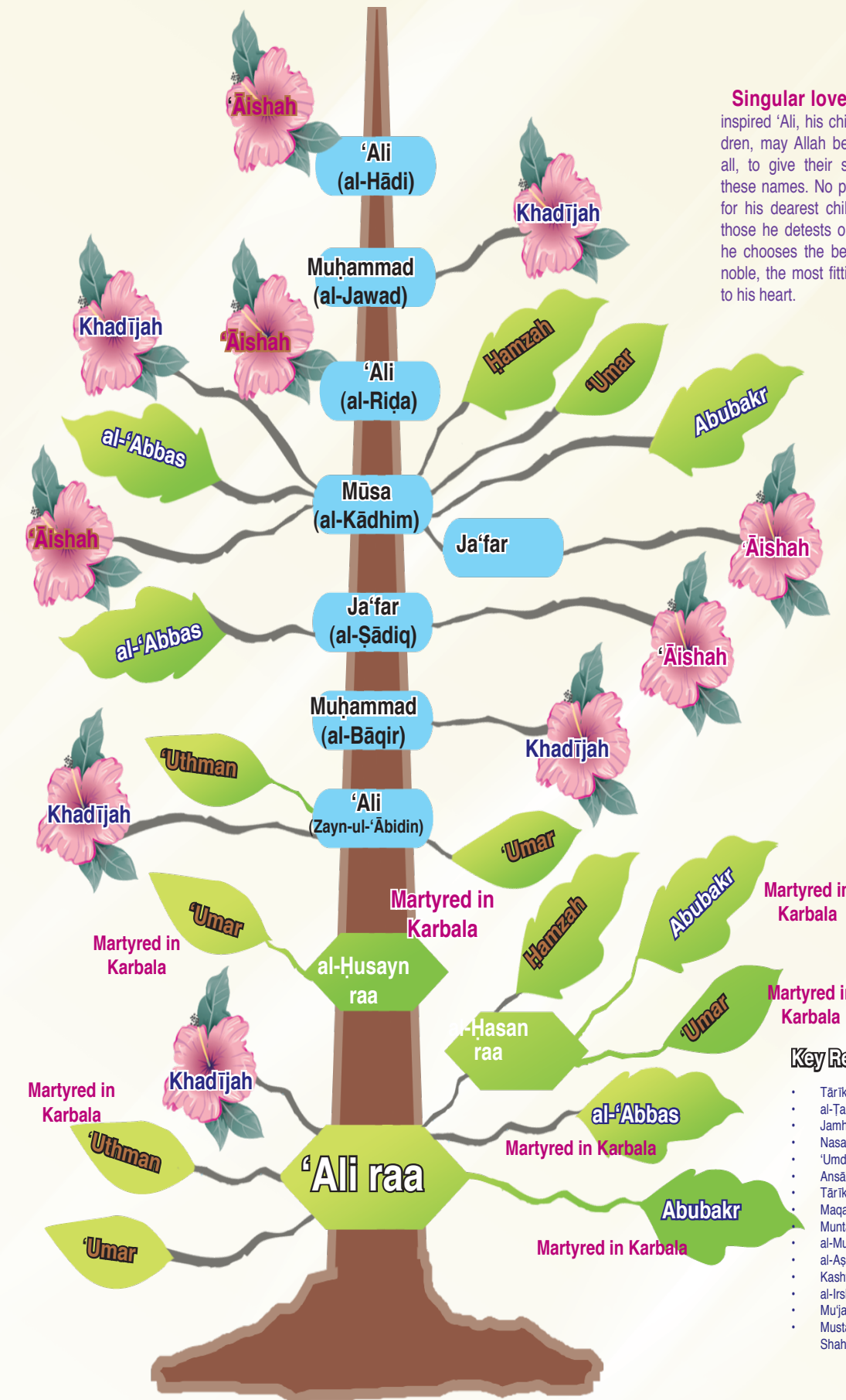
Shaykh ul Islam Ibn Taymiyyah said

Indeed, everyone who opposed the methodology of the Prophets then it is necessary for him to lie and oppress, either deliberately or in ignorance.

And this is indeed the case of Mirza, his methodology is not the methodology of the Prophets of calling to Allaah, refuting Shirk and the people of Shirk (at the head of them the Rafidah Mushrikeen) and due to that he has transgressed against the best of the people, the Sahabah رضي الله عنهم and those who follow them (Ahlus Sunnah, Ahlul Hadith, the Salafis) and he has done this deliberately by fabricating stories, depending on weak narrations, distorting Ahadith and blatant lies.

We will also prove that Mirza has no understanding of Islam, he does not know what is Tawheed or Sunnah rather he is drowning in Shirk and Bidah by promoting the people of Kufr and Shirk.

Some of the names beloved to 'Ali and his children, may Allah be pleased with them all



Singular love and devotion

inspired 'Ali, his children, and their children, may Allah be pleased with them all, to give their sons and daughters these names. No person would choose for his dearest children, the names of those he detests or of enemies, rather he chooses the best names, the most noble, the most fitting, and the dearest to his heart.

Key References & Sources

- Tārīkh Dimashq by ibn 'Asakir
- al-Ṭabaqāt al-Kubrā by ibn Sa'd
- Jamharat Ansāb al-'Arab by ibn Ḥazm
- Nasab Quraysh by al-Zubayr bin Bakār
- 'Umdat al-Tālib by ibn 'Inbah
- Ansāb al-Ashraf by al-Blādhri
- Tārīkh al-Ya'qūbi by al-Ya'qūbi
- Maqatil al-Tālibiyyin by abu Faraj al-Astahani
- Muntaha al-Āmāl by 'Abbas al-Qummi
- al-Muḥabbar by ibn Ḥabīb
- al-Aṣṭilī by ibn al-Taṭṭaṭ
- Kashf al-Ghumma by al-Irbli
- al-Irshād by al-Mufīd
- Mu'jam Rijāl al-Hādīth by al-Khūni
- Mustadrakat 'Ilm al-Rijāl by 'Ali Namāzi al-Shahrūdī

Important note: This tree presents some, not all, names and family members. Many of 'Ali's children and their descendants have been omitted, most notably those named "Fāṭimah", "Ja'far", and "Zaynab" due to the lack of available space.

— Parent-child relationship

— Companion

— Martyred in Karbala

The Usool of Islam and Mirza Jhelumi

We have clarified to the reader that Mirza's call is towards destruction and he is a caller to the doors of the Hellfire so therefore the person with sound intellect will stay away from him and not promote him, nor listen to him and nor defend him. The Messenger of Allaah ﷺ warned us against the leaders of misguidance.

We will prove that Mirza is a person of Bidah hence he is humiliated in this Dunya and the Hereafter unless he repents, clarifies his mistakes and rectifies the Fasaad that he has done by fighting the Sahabah رضي الله عنهم may Allaah be pleased with all of them.

Mirza Jhelum's understanding of Islam is incorrect, Islam is not defined by the deficient understanding of Mirza who misinterprets the Quran and Sunnah based on ignorance and desires.

Mirza's concept of unity in the context of Islam is actually the recipe of disunity. You can't have unity with the presence of Shirk, Kufr and Bidah.

The most beloved people to the Messenger of Allaah ﷺ are the Mother of the Believers, Aisha رضي الله عنها and from the men Abu Bakr As-Siddiq رضي الله عنه.

Mirza's concept of the saved sect in Islam is totally incorrect he wants to create a cocktail version which

takes its Usool from the Rafidah and the Furoo (like prayer) from other groups.

Mirza is an open caller to Bidah who is an enemy of Islam, refuting Bidah is the trademark of Ahlus Sunnah.

All Muslims have been commanded to hold onto the rope of Allaah ﷻ and to not be divided as Allaah ﷻ has mentioned in the Noble Quran. This Ayah is incorrectly utilized by the innovators when they sit together, but in fact it is a proof against them since they differ with the Sunnah and with the Jama'ah who are the Sahabah رضي الله عنهم. Differing with the Noble Quran, the Sunnah and the Sahabah رضي الله عنهم is Kufr. The proof they differ is that they have some innovations which cause the differences and unity can only be established upon adherence to the Haqq which is free of innovations.

All Muslims have been commanded to hold onto the rope of Allaah ﷻ and to not be divided as Allaah ﷻ has mentioned in the Noble Quran. This Ayah is incorrectly utilized by the innovators when they sit together, but in fact it is a proof against them since they differ with the Quran, the Sunnah and with the Jama'ah who are the Sahabah رضي الله عنهم. Differing with the Noble Quran, the Sunnah and the Sahabah رضي الله عنهم is Kufr. So therefore, the person who has innovations with him (Bidah) such as Mirza is a false claimant of Islamic unity, the Bidah is the root cause of disunity in the Ummah.

This article will prove that he has innovated many beliefs which has caused further splits in the Indo-Pak subcontinent. So, his slogan of “death to sects” is just a baseless slogan as mentioned earlier Mirza Jehlumi has invented his own sect which is a cocktail of different ideologies, creeds of Kufr and Bidah. He has imported the vast majority from the Rafidah proven liars such as cursing the Sahabah رضي الله عنهم or degrading them or attacking them or humiliating them.

Allaah the Most High said:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

Hold onto the rope of Allaah ﷻ all of you together and do not become divided

From the Salafi Tafsir of this Ayah in the Tafsir of Al-Tabari we find the following:

Younis informed me and said we were informed by Ibn Wahb who said: Ibn Zaid said regarding the saying of Allaah ﷻ

“Hold onto the Rope of Allaah ﷻ all of you together”, he said: the rope is Al-Islaam, and then he recited “and do not become divided”.

Abu Jafar al-Tabari said regarding the saying of Allaah ﷻ

“Do not become divided”: do not differ from the religion of Allaah ﷻ and His command which He has commanded you with in His book, from agreement and coming together upon His obedience and the obedience of His Messenger صلى الله عليه وسلم.

The people of innovation misinterpret this Ayah to mean all of them unite on a single platform and do not differ with each other by overlooking any differences, and this is what the Ikhwaani Methodology is and this is total falsehood. “Hold onto the rope of Allaah ﷻ” means holding onto the Noble Quran, the speech of Allaah ﷻ, the Sunnah and holding onto the truth. “And do not become divided” means don’t differ with the Book of Allaah ﷻ, the Sunnah and the methodology of the Salaf.

قال ﷺ: من قال لأخيه يا عدو الله أو قال: يا كافر فقد باء بها أحدهم

The Prophet صلى الله عليه وسلم said: “whoever said to his brother: Oh, enemy of Allaah ﷻ or he said: Oh, Kaafir and he is not that then it will return upon him.”

The follows of Mirza Jehlumi should pay serious attention to this Hadith, if this is the case of saying to a layman Muslim then how about saying it regarding a Sahabi about whom there is no doubt that all of the Sahabah رضي الله عنهم are the best of the believers and

those whom we have been commanded to follow in the Noble Quran. So, when the Rafidhi Mirza Jehlumi and his Rafidha group make Takfeer of the Sahabah رضي الله عنهم then no doubt it will return back on them, this is the Sunnah of Allaah ﷺ and He will defend the believers.

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

Indeed, Allaah defends those who believe. Surely Allaah does not like whoever is deceitful, ungrateful.

The next question we ask Mirza Jehlumi, is it even conceivable that we Ahlus Sunnah unite with the likes of you and your Hizb the rejected Rafidah liars?

They wish to gather all the Muslims including the Rafidah Shia on a single uniform platform for the so-called glory of Islaam. How can there be glory when you sit with the one who says Allaah ﷻ is everywhere and that the Saint is able to control everything or someone who curses the Companions or the mother of the Believers and believes the Noble Quran is incomplete. Yet you don't feel anything, nothing moves in your hardened hearts. These hearts are hardened by the falsehood they carry those who have been badly poisoned with the teachings of Ali Mirza Jehlumi. As for the believer, he does not compromise his Aqeedah nor tolerate abuse of the Sahabah رضي الله عنهم by the Ahlul Bidaah. Their objective is only to weaken Islam, harm

the Muslims by deceiving the Muslims and betraying the Sunnah. The aid is from Allaah ﷻ, the honour is from Allaah ﷻ, the success is from Allaah ﷻ and the victory is from Allaah ﷻ alone. This is only achieved by establishing the greatest justice of all, which is to implement the rights of Allaah ﷻ by worshiping Him Alone without any partners and to also refute and negate the greatest oppression which is Shirk (worshipping at the graves (Waseela to Shirk), Dua to the graves, asking the dead for help etc.). So therefore know that true success is to call the whole of mankind to Tawheed Oneness of Allaah and to refute Shirk with all your might, this is the Manhaj of all the Prophets. The Manhaj is not to defend, love and aid the people of Shirk, the grave worshippers, the Saint worshippers, those who curse the people of Tawheed (the Sahabah رضي الله عنهم and those who followed them) – the Rafidah. This is the Manhaj of Mirza Jehlumi to defend, love and aid the Rafidah and to fight against the people of Tawheed and Sunnah, the Sahabah رضي الله عنهم and Ahlus Sunnah.

The Bidaah of these multiple groups have caused the actual split between the Muslims and there can never ever be any unity except that all adhere to the Sunnah and fight the Bidaah. The presence of these multiple different ideologies is actually a punishment and not a mercy as they claim. The following Hadeeth is a proof against these groups.

روى أحمد والطبراني والبيهقي بسند صحيح من حديث النعمان بن بشير،
(عن النبي صلى الله عليه وسلم أنه قال: ((الجماعة رحمة، والفرقة عذاب

The Messenger of Allaah صلى الله عليه وسلم said: "the Jama'ah is mercy and splitting is punishment."

قال ابن مسعود رضي الله عنه : "الجماعة ما وافق الحق وَلَوْ كُنْتَ
وَحْدَكَ" صححه الألباني كما في تعليقه على مشكاة المصابيح (61/1)
ورواه الترمذي في سننه (467/4) وقال نعيم بن حماد: (إذا فسدت
الجماعة فعليك بما كانت عليه الجماعة قبل أن تفسد، وإن كنت
وحدك، فإنك أنت الجماعة حينئذ) ذكرهما البيهقي وغيره.

Ibn Masood رضي الله عنه said: "Al-Jama'ah is that which conforms to the Haqq even though you may be on your own".

Ali Mirza Jehlumi is deluded into thinking that since many sheep follow him that he is upon the truth however the criteria for Haqq is to follow the way of the Sahabah رضي الله عنهم and is not measured by YouTube views.

Allaah ﷻ The Most High mentions:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ
نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

And whoever contradicts and opposes the Messenger Muhammad صلى الله عليه وسلم after the right path has been shown clearly to him, and follows other than the believers (Sahabah رضي الله عنهم) way. We shall keep

him in the path he has chosen, and burn him in Hell - what an evil destination.

This Ayah proves the absolute necessity to adhere to the understanding of the Sahabah رضي الله عنهم which is a single path with a single Aqeedah and a single methodology.

The Ahle Hadith know that there is only **ONE** Haqq and multiple groups with different ideologies cannot be upon the same truth.

تَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً ، قَالُوا : وَمَنْ هِيَ يَا رَسُولَ اللَّهِ ؟ قَالَ : مَا أَنَا عَلَيْهِ وَأَصْحَابِي) ، رواه الترمذي

He صلى الله عليه وسلم said this Ummah will **split into 73 sects** all of them are in the Hellfire except **one**

They said Oh Messenger of Allaah ﷺ, who is the saved sect? He said whoever is upon what I and my Companions are upon today, and in another narration, he said it is the Jama'ah (the Sahabah رضي الله عنهم who are Ahlul-Haqq) and the Hand of Allaah ﷻ is upon the Jama'ah (the people of Haqq).

So, the methodology of the saved sect is that their Aqeedah, their actions, their speech and their manners all conform to the Sunnah of the Messenger of Allaah صلى الله عليه وسلم and the way of the Sahabah رضي الله عنهم. Know that the Sahabah رضي الله عنهم amongst them never differed in Aqeedah and they were united upon the correct Aqeedah and likewise the saved sect will not

unite with deviants and overlook their falsehood. The sects who depart from the Noble Quran and the Sunnah are not from the saved sect. It came in the Hadith

" لا تجتمع أمتي على ضلالة "

My Ummah will not unite upon misguidance.

Mirza wants to go against this Hadith and legitimise the deviant Rafidhi group which is upon falsehood with the people of Haqq, the Salafis and this is impossible.

This means that the people of Haqq (the Jama'ah, the Salafis, Ahlus Sunnah, Ahlul Hadith) will never unite upon misguidance, as for the people of falsehood they unite upon misguidance.

This Hadeeth has to be understood correctly in order to understand the Deen, so that one can identify the saved sect and the other 72 destructive ruined sects. The heads of these groups often say that don't talk about sectarian differences, so what will they say regarding this Hadeeth about the saved sect. It is a problem for them and the fact that they have all endorsed each other and co-operated with each other is another proof that they are not from the distinguished saved sect (Firqa-tu-Najiyya) and the victorious aided group who refute all the sects in order to clarify the Haqq to the people.

They are the group (the saved sect) that the Messenger of Allaah صلى الله عليه وسلم has praised and commended

in his saying, *"There will not cease to be a group from my Ummah manifest and upon the truth not being harmed by those who forsake them neither by those who oppose them until the hour is established."*

Commenting on this Hadith, the great Scholar of Islam, Shaykh Saleh Al-Fawzan of Saudi Arabia Senior Scholars said, "this Taifah (group) is perhaps one person, "one" can be called a group if he is holding onto the Sunnah and standing up for it, then he is Taifah-Tul-Mansoorah (the victorious aided group) even though he may be one."

Know that indeed the Messenger of Allaah ﷺ said *"My Ummah will split into 73 sects; all of them are in the Fire except one"* - this Hadith is authentic from all the paths and has many narrations of it. The Imaams of Hadith extracted it and praised it, the reality testifies to it, so the Messenger of Allaah ﷺ informed that indeed this Ummah of Muhammad ﷺ will split into 73 sects - these are the roots of the sects and there is more than these sects but these sects are the foundation. All of them are in the Fire meaning 72 of them are in the Fire except one which is the 73rd one and it is the one which is upon what the Messenger of Allaah ﷺ and his Companions are upon. This one is saved from the Fire and for this reason it is named the Saved Sect and it is named Ahlus Sunnah Wal Jamaah - and what is other than them are the opposer, they are promised the Fire. So, from them are those who will

enter the Fire due to their Kufr; from them are those who will enter the Fire due to their Fisq; and from them are those who will enter the Fire due to their disobedience- they are not equal in their entry into the Fire. So, it is not perceived from this Hadith that all of these sects are Kufaar. And his saying "It is the Jamaah" the Jamaah is that which is upon the Haqq even though it may be one person than this is the Jamaah".

The point to note is that the Saved sect is the way of the Companions, who directly learnt from the Messenger of Allaah صلى الله عليه وسلم and they are the people who narrated this religion. So therefore, the Companions are the most knowledgeable, most correct, most secure in their understanding of this religion of Islaam. Whoever follows a way other than the way of the Companions as indeed fallen into clear misguidance. **So, from the principles of the Saved Sect, the Victorious aided group, the Ahlul Hadith, Ahlus Sunnah, the Salafis is to hold onto the statements of the Companions, to follow their way, to make Dua for them, to withhold from speaking against them and always mention them with goodness. May Allaah ﷻ be pleased with all of them and raise their ranks in paradise and let us unite with them in the Hereafter.**

The Messenger of Allaah صلى الله عليه وسلم said in a Hadeeth narrated by Muslim on the authority of Abu Hurairah رضى الله عنه: "Islaam started by being strange and it will return to being strange, Tooba (a tree in paradise) is for

the strangers”, and in another narration it was said: “Oh Messenger of Allaah ﷺ who are the strangers? He said they are those who rectify whenever the people have become corrupted”, and in another narration: “they rectify that which the people have corrupted from my Sunnah.” The Ahlul Hadith have refuted Mirza and rectified his corruption.

So, these strange people are those who are firm upon the Sunnah, refuting the falsehood of Shirk and Bida'ah and these are the characteristics of the saved sect and the Sunnah in calling to Allaah ﷻ which separates it from the false calls of Ahlul Bida'ah. The greatest concern to the People of Haqq is fulfilling the right of Allaah ﷻ and that is to worship Him alone without committing any type of oppression by giving His right to any of the creation.

Allaah ﷻ mentioned that

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Indeed, Shirk is the greatest Dhulm (Oppression)

**قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ
وَمَا أَنَا مِنَ الْمُشْرِكِينَ**

Say Oh Muhammad: This is my way, my path, my Sunnah, I call you to the Tawheed of Allaah ﷻ with certain knowledge, I and whosoever follows me and glorified is Allaah ﷻ and I am not from the Mushrikeen (those who make Shirk).

"I am not from the Mushrikeen" is to free oneself from Shirk and its people. Al-Tabari wrote in his Tafseer to say: "I am free from Ahlul Shirk and I am not from them and they are not from me". Unlike Mirza who is with the Rafidah, the people of Shirk.

What this entails is to call all the different sects to Tawheed openly and to openly free yourself from them and their Shirk. So rather than standing on a united platform with the heads of the different sects, the real true Ahlul Hadeeth would say: "I am free from the Shirk and Bidaah"

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم لما بعث معاذاً إلى اليمن قال إنك تأتي قوماً من أهل الكتاب . فليكن أول ما تدعوهم إليه شهادة أن لا إله إلا الله - وفي رواية : إلى أن يوحدوا الله - فإن هم أطاعوك لذلك فأعلمهم أن الله افترض عليهم خمس صلوات في كل يوم وليلة . فإن هم أطاعوك لذلك فأعلمهم أن الله افترض عليهم صدقة تؤخذ من أغنيائهم وترد على فقرائهم . فإن هم أطاعوك لذلك فإياك وكرائم أموالهم . واتق دعوة المظلوم . فإنه ليس بينها وبين الله حجاب

On the authority of Ibn Abbass رضي الله عنهما The Messenger of Allaah صلى الله عليه وسلم sent Muadh Ibn Jabal to Yemen and he said you will come to a nation from the People of the Book, so let the first thing that you call them towards is to testify that none has the right to be worshipped in truth except Allaah ﷻ and in another narration to single out Allaah ﷻ in worship.

So, if they obeyed you in that then inform them that indeed Allaah ﷻ has made it obligatory upon them the five daily prayers in the day and night. If they obeyed you in that, then inform them indeed Allaah ﷻ has obligated upon you Zakat to take from the rich among you and return to the poor among you, and if they obeyed you in that, be aware of taking the best of their assets and fear the Dua of the oppressed one for verily between it and Allaah ﷻ there is no veil.

By reflecting upon this Hadeeth, we can clearly see that the innovated ideologies of these groups are not upon the way of the Messenger of Allaah ﷺ nor the Companions. The saved sect calls to Tawheed and warns against Shirk while these groups sit alongside people who have more Shirk and Kufr than the Jews and the Christians.

The first thing one must call to is Tawheed; to single out Allaah ﷻ in every type of worship in order to purify the heart from the filth of Shirk, and once the Emaan has been firmly established, then you call the people to the prayer, then the Zakat, etc. As for these innovated methodologies, then they leave out the call to Tawheed which is the basis for the acceptance of all actions.

The reader by now should know that the Dawah of Mirza Jehlumi is built on innovated methodologies with

special focus on belittling the Sahabah رضي الله عنهم, degrading them, humiliating them and this indeed is very serious. His Dawah is not calling to Tawheed in detail and refuting the people of Shirk, the Rafidah Mushrikeen. His Dawah is not calling to the Sunnah but rather calling to Bidah and is totally established upon lies.

Those who thread upon a similar path to Mirza Jehlumi at the time of the Messenger of Allaah ﷺ whom spoke ill of the Sahabah رضي الله عنهم, then Allaah ﷻ mentioned them in the Quran when He ﷻ said

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ ۚ كُنْتُمْ تَسْتَهْزِءُونَ

If you question them, they will certainly say, “We were only talking idly and joking around.” Say, “Was it Allaah, His revelations, and His Messenger that you ridiculed?”

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنَّ نَعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimûn (disbelievers, polytheists, sinners, criminals.)

These people who mocked the Sahabah رضي الله عنهم, including the silent bystanders who just stood watching without making Inkaar of this Munkar then Allaah declared them as Kufaar. So, Ali Mirza and his followers should fear the day they stand in front of Allaah ﷻ and will have to answer for this abuse of the Noble Sahabah رضي الله عنهم.

The saved sect has a methodology based on the Noble Quran and the Sunnah in calling to Allaah ﷻ which separates it from the false calls of Ahlul Bidaah. The greatest concern to the People of Haqq is fulfilling the right of Allaah ﷻ and that is to worship Him alone without committing any type of oppression by giving His right to any of the creation.

Mirza is totally incapable of saying in his unity gatherings with the Rafidah that **“to say Ya Rasullaah Madad or Ya Ali Madad or Ya Hussain Madad is Shirk al-Akbar”** or to say **“abusing the Sahabah رضي الله عنهم is Kufr.”**

The mixing of the truth with Batil ultimately leads to Batil.

The means of giving Dawah is from the legislated matters (Tawqefiyyah) and the saying that the means of giving Dawah is not from the legislated matters meaning everyone is free to do as they please is from the

foundations of the principles of the deviated Bidaah inventions in the Deen. The means to Dawah have to fulfil the two conditions like any other action in order to be accepted and that is firstly Ikhlaas (sincerity to Allaah ﷻ) and secondly that it is done according to the Sunnah. If there is no Ikhlaas, then the person has fallen into Shirk and if it is not according to the Sunnah, then the person has fallen into Bidaah. The Deen of Islaam is complete there is no defect or deficiency of any kind whatsoever.

Allaah ﷻ the Most High said:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ
دِينًا [المائدة:3]

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.

Mirza Jhelumi Dawah has no Ikhlaas nor is it according to the Sunnah, rather it is a cocktail of mixing the Haqq with the Batil in order to feed the poison to the people wrapped with some Haqq. His main focus is to degrade the Sahabah رضي الله عنهم which is an attack on the whole complete religion of Islam, the Quran, the Sunnah, the Messenger of Allaah ﷺ since the Sahabah رضي الله عنهم are the ones who transmitted the whole of Islam to us. Another important point to stress is that when you

know the Deen has been completed and after the death of the Messenger of Allaah ﷺ there is no more revelation, this necessitates that any historical events are not part of the Deen, so the event of Karbala where the Shia of Koofa killed the grandson of the Messenger of Allaah ﷺ, Hussain Bin Ali رضي الله عنه is not to be taken a day for showing sadness and beating the chests like the Rafidah do, this is a Bidah in the Deen and it is rejected. So many of what Mirza preaches is history and not the Noble Quran and the authentic Sunnah.

Allaah ﷻ the Most High said:

فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ

So, what is after the truth except misguidance

We say to Mirza that you have inherited nothing except misery, misguidance and destruction.

And in the Hadeeth of Irbad Ibn Sariyyah, narrated by Ibn Majah:

تركتكم على البيضاء ليلها كنهارها لا يزيغ عنها بعدي إلا هالك

Indeed, I have left you upon a clear path whose night is like the day no one deviates from it after me except that he is destroyed.

The Haqq is the Salafi path, the true Ahlul Hadeeth Manhaj, and once you deviate from that Manhaj by

adding or removing anything from it then indeed you have gone astray and embarked on a destructive path. This Bidaah that has come into Mirza sect is total misguidance just like the Messenger of Allaah صلى الله عليه وسلم said: -

وشرُّ الأمور مُحدثاتها ، وكلُّ مُحدثَةٍ بدعةٌ ، وكلُّ بدعةٍ ضلالةٌ ، وكلُّ ضلالةٍ في النار

The Messenger of Allaah صلى الله عليه وسلم said: “the vilest of the affairs are the new invented matters and every innovation is a misguidance and every misguidance is in the Hellfire.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

And also, in another Hadith “whoever does an action which is not in accordance to our matter (Shariah) will have it rejected”.

So, the true Salafi and every intelligent Muslim should stay away from this Hizb and be upon the pure Noble Quran and Sunnah. In Islam there is only one Jamaah and that is Ahlul Sunnah Wal Jamaah or Ahlul Hadith or Salafiyya and the Salafi does not promote, endorse or co-operate with the other multiple deviant groups.

As for the people of Bidaah, then they are humiliated and they don't have any honour since they invented a lie against Allaah ﷻ and His Messenger صلى الله عليه وسلم

أخرج عبد الرزاق وعبد بن حميد وابن المنذر وابن أبي حاتم وأبو الشيخ عن أيوب قال : تلا أبو قلابة هذه الآية (إن الذين اتخذوا العجل سينالهم غضب من ربهم وذلة في الحياة الدنيا وكذلك نجزي المفترين) قال : هو جزاء لكل مفتر إلى يوم القيامة أن يذله الله

وأخرج ابن أبي حاتم عن سفيان في قوله (وكذلك نجزي المفترين)

قال : كل صاحب بدعه ذليل

وأخرج البيهقي في شعب الإيمان عن سفيان بن عيينة قال : لا تجد مبتدعا إلا وجدته ذليلا ألم تسمع إلى قول الله (إن الذين اتخذوا العجل سينالهم غضب من ربهم وذلة في الحياة الدنيا)

وأخرج أبو الشيخ عن سفيان بن عيينة قال : ليس في الأرض صاحب بدعة إلا وهو يجد ذلة تغشاه وهو في كتاب الله

قالوا : أين هي ؟ قال : أما سمعتم إلى قوله (إن الذين اتخذوا العجل ... الآية ؟

قال : يا أبا محمد هذه لأصحاب العجل خاصة

قال : كلا اقرأ ما بعدها (وكذلك نجزي المفترين) !

فهي لكل مفتر ومبتدع إلى يوم القيامة

كما في الدر المنثور 3/565-

It was narrated by Abdur-Razzaq, Ibn Humaid, Ibn Mundhir, Ibn Abee Haatim and Abu Shaykh on the authority of Ayoob who said: "Abu Qulabah recited this

Ayah ((Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world, and thus do We recompense the inventors [of falsehood].))

He said this is punishment for every innovator till the day of Al-Qiyamah that **Allaah ﷻ will humiliate him."**

Ibn Abee Haatim narrated on the authority of Sufyaan in the saying of Allaah ﷻ "and thus we recompense the inventors of falsehood" he said "**every person of Bidaah will be humiliated."**

Al-Baihaqi narrated in Shu'ab-ul-Iman on the authority of Sufyaan Bin Uyanah who said: "**you will not find a person of Bidaah except that you find him in a state of humiliation.** Have you not heard the saying of Allaah ﷻ "Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world.""

Abu Shaykh narrated on the authority of Sufyaan Bin Uyanah who said: "**there is no person of Bidaah on the earth except that he is totally covered in humiliation** and he is mentioned in the Book of Allaah ﷻ. They said: where? He said: Have you not heard the saying of Allaah ﷻ "Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world."

He said: Oh, Abaa Muhammad this is particular to the people of the calf.

Then he replied: No, read after it “and thus do We recompense the inventors of falsehood”, for indeed it is for every inventor of falsehood and innovator till the Day of Judgment.”

Mohammad Bin Al-Hasan Bin Haroon Al-Musaly رحمه الله said, “I asked Abu Abdullah Ahmad Ibn Hanbal regarding the saying of Al-Karabesi: “my recitation of the Noble Quran is created”, so Abu Abdullah said to me, “I warn you, I warn you from this Al-Karabesi, do not speak to him and do not speak to the one who speaks to him. [He repeated it four or five times]”.

This is a valid proof that the concept of ‘guilt by association’ is valid and has a strong basis from the Salaf. When you block the innovator, refute him, boycott him and humiliate him then his Bidāh will die out. So therefore, the true Salafi does not listen to the likes of Mirza, nor sit with them or their sympathizers. You have witnessed that Mirza Jehlumi has been totally humiliated and this liar has been exposed.

A great statement of Ibn Taymiyyah against every assistant to the innovators.

Shaykh ul Islam Ibn Taymiyyah رحمه الله said: It is obligatory to sanction punishment on whoever is connected to them meaning the people of desires in general, or defends them, or praises them, or honours their books, or is known to help and aid them, or hates speech against them, or makes excuses for them, by way of saying I don't know what this speech(of theirs)

means or he said verily he has authored this book and similar to these type of excuses- which no one says except a Jahil or a hypocrite .Rather it is obligatory to sanction punishment on everyone who knows their condition and does not assist in standing up against them , for indeed standing up against them is from the greatest of the obligations because for indeed they have corrupted the intellect and the Deen of the creation from among the old and the scholars , the kings and the Rulers, they strive to make corruption on the earth and prevent the people from the Path of Allaah ﷺ .

This is a tremendous statement from one who is well acquainted with all the Books of the Salaf and he has summarised this Salafi Manhaj of how to deal with the people of Innovation. This is how one should deal with Mirza and his group, they are worthless, a cancer on the Ummah and they should be totally cut off.

From the Usool of the Sunnah is not to sit with the innovators then how about those who praise them aid them and promote them. Shaykh Rabee has compiled the narrations from the Sunnah stressing the importance of this principle which guards the Deen from infiltration of Bidaah into the ranks of Ahlul Hadeeth.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ
حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

[المجادلة(22)]

“You will not find a people who believe in Allaah ﷻ and the Last Day having affection for those who oppose Allaah ﷻ and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those – He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allaah ﷻ is pleased with them, and they are pleased with Him – those are the party of Allaah ﷻ. unquestionably, the party of Allaah ﷻ – they are the successful.”

The Messenger of Allaah صلى الله عليه وسلم said « المرء مع »
« من أحب »

“A person is alongside the one who he loves.”

Who does Mirza love? The Rafidah!!

The Messenger of Allaah صلى الله عليه وسلم said: المرء على
دين خليله

“A person is upon the religion of his friend.”

Who are the friends of Mirza who defend him day and night? The Rafidah!!!

As Allaah ﷻ says

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Oh, You Who Believe Fear Allaah ﷻ and be with those who are truthful

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Whoever follows a religion other than Islaam then it will not be accepted from him and he will be from the losers in the Hereafter.

This means any religion other than Islaam will not be accepted nor Christianity nor paganism nor any other -ism and even something plagued by Shirk and Bidaah will not be accepted as that is no longer Islaam after Bidaah has entered into it. So only the true Islaam free from the impurity of Bidaah is the one path of Ahlul Sunnah, Ahlul Hadeeth wal Athar who are the saved sect and the victorious aided group. The highly polluted, corrupted dawah of Mirza Jehlumi is not Islam in any form, he is rejected and his creed is rejected.

Shaykh-ul-Islaam Ibn Taymiyyah رحمه الله says “Some of the people think that the Nifaaq was at the time of the Messenger of Allaah صلى الله عليه وسلم and now it ended this is wrong. Hudaifah رضي الله عنه says “The Nifaaq today is more severe than that in the time of Messenger of Allaah صلى الله عليه وسلم. They said how? He said The Hypocrites at the time of the Messenger of Allaah صلى الله عليه وسلم their hypocrisy was hidden, as for today then indeed they have made their hypocrisy apparent”.

The hypocrites of today are those like their predecessors who degraded the Sahabah رضي الله عنهم, hated them, fought them and opposed them. These hypocrites are today apparent in front of us in the form of Mirza Jhelumi and his Hizb whose only focus is to promote the Rafidah Mushrik Dawah.

Love and Hate for the Sake of Allaah ﷻ

The Kalimah of Tawheed, this heavy Kalimah of Taqwa
لا إِلَهَ إِلَّا اللَّهُ

(none has the right to be worshipped in truth except Allaah ﷻ) necessitates that you make yourself free from Shirk and its people and this is Al Walaa wal Baraa meaning to love for the sake of Allaah ﷻ and hate for the sake of Allaah ﷻ to withhold for the sake of Allaah ﷻ.

والولاء والبراء أوثق عرى الإيمان، كما قال صلى الله عليه وسلم: ((أوثق عرى الإيمان الحب في الله والبغض في الله))

يقول الشيخ سليمان بن عبد الله بن محمد بن عبد الوهاب: فهل يتم الدين أو يقام علم الجهاد، أو علم الأمر بالمعروف والنهي عن المنكر إلا بالحب في دين الله والبغض في الله، والمعاداة في الله والموالاتة في الله، ولو كان الناس متفقين على طريقة واحدة، ومحبة من غير عداوة ولا بغضاء، لم يكن فرقاناً بين الحق والباطل، ولا بين المؤمنين والكفار، ولا بين أولياء الرحمن وأولياء الشيطان
رسالة أوثق عرى الإيمان ص 38.

Al-Walaa wal Baraa is the strongest bond of Al-Imaan just like He

صلى الله عليه وسلم said The Strongest bond of Imaan: Love for the sake of Allaah ﷻ

and Hate for Sake of Allaah ﷻ. Shaykh Sulaymaan Ibn Abdullah Bin Mohammed Bin Abdul Wahaab says Does the Deen succeed or is banner of Jihad established or banner of calling to the good forbidding the evil except with love for the religion of Allaah ﷻ and hatred for the sake of Allaah ﷻ, hatred for the sake of Allaah ﷻ and loyalty for Allaah ﷻ, and if the people were in agreement upon a single method, and there is love without animosity or hatred then there is no criterion between the truth or falsehood, nor between the believers or the disbelievers, nor between the aiders of Al-Rahman or the Aiders of Al-Shaytan

The Messenger of Allaah صلى الله عليه وسلم warned against the callers to the gates of the hellfire the leaders of misguidance when he said:

أخوف ما أخاف على أمتي الأئمة المضلون

What I fear the most upon my Ummah is the leaders of misguidance

The leaders of misguidance are the leaders of Ahlul Bidaah because the greatest misguidance is Shirk, Kufr and Bidaah and they are the promoters, defenders, callers to these great crimes against the Deen of Allaah ﷻ, lying against Allaah ﷻ and His Messenger صلى الله عليه وسلم

عليه وسلم. A snake does not die quickly unless you hit it on the head so therefore these heads need to be exposed for their betrayal against the Islaam and the Muslims. Mirza is from the heads of misguidance and Bidah.

One of the greatest calamities to befall the Ummah is the emergence of the multiple sects and groups each of them calling to themselves and each having objectives other than calling the people to Tawheed and the Sunnah and warning against Shirk and Bidaah. The Messenger of Allaah صلى الله عليه وسلم said unity is a mercy and differing is a punishment.

Allaah ﷻ said:

كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

Every sect rejoicing in what it has.

Every sect is happy with the Bidaah that it has, deluded into thinking it is the Haqq, they do not want rectification nor to return back to the Revelation which is Noble Quran and Sunnah. And the head of each group which has split away from the Straight Path is the accursed Shaytan calling to the people towards the Hellfire.

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

This is My path, which is straight, so follow it; and do not follow other paths, for it will separate you from His way.

حدثني محمد بن عمرو قال، حدثنا أبو عاصم قال، حدثنا عيسى، عن ابن أبي نجيح، عن مجاهد في قول الله: (ولا تتبعوا السبل فتفرق بكم عن سبيله)، قال: البدع والشبهات

Mujahid said regarding this Ayah "do not follow other paths for it will separate you from His way... means "Bidaah and Doubts"

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ

Indeed, those who have divided their religion and become sects - you, [O Muhammad], are not [associated] with them in anything.

حدثني سعيد بن عمرو السكوني قال، حدثنا بقرية بن الوليد قال: كتب إليّ عباد بن كثير قال، حدثني ليث، عن طاوس، عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم، في هذه الآية: إن الذين فرقوا دينهم وكانوا شيعًا لست منهم في شيء)، وليسوا منك، هم أهل البدع، وأهل (الشبهات، وأهل الضلالة من هذه الأمة .

On the authority of Abu Hurairah, he said The Messenger of Allaah صلى الله عليه وسلم said regarding this Ayah "indeed those who have divided their religion ... they are not from you they are Ahlul Bidaah and the People of Doubts and the People of Misguidance from this Ummah. Tafseer Al-Tabari.

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

Of those who have divided their religion and become sects, every sect rejoicing in what it has.

Regarding the presence of these multiple groups (hence multiple Bidaah) which is a cancer in the Ummah. As Shaykh Uthaymeen said **Al-Bidaah is like Cancer it is incurable except if Allaah ﷻ wills¹.**

And now let us look at the stance of the Sahabi Abdullah Ibn Umar رضي الله عنه with respect to the Qadariyyah who was a newly formed group whom deviated on the point of Qadar; did he say let's sit together to discuss how we going to fight the Kufaar or how we can co-operate together? But rather he said if you meet them [the Qadariyyah] then tell them Abdullah Ibn Umar رضي الله عنه said (to the sect who said there is no Qadar) I am free of them.

كبدعة القدرية حيث قال فيها عبدالله بن عمر رضي الله عنه: (إذا لقيت أولئك فأخبرهم أني بريء منهم، وأنهم براءء مني، فوالذي يحلف به عبدالله بن عمر لو كان لأحدهم مثل أحد ذهباً فأنفقه ما تقبَّله الله منه حتى يؤمن بالقدر

Like the Bidaah of Qadariyyah (who deny there is Qadar of Allaah ﷻ) Abdullah Ibn Umar رضي الله عنه said If you meet them then inform them, **I am free from them and they are free from me**, by the one who Abdullah Ibn Umar رضي الله عنه swear by, if one of them was to spend

¹ Explanation of Al-Safaaraniya 173

like the mount of Uhud in gold, Allaah ﷻ will not accept it from him till he believes in Qadr. (Muslim)

From this we can clearly establish that Bidah causes division in the Ummah and hence the Muslims become weak. So today we have multiple groups and each of them is upon Bidah and these sects have caused the Muslims to be divided and hence weak. As for Mirza who has multiple Bidah inherited from his Rafidah clan then he has the most right to be boycotted and refuted. The foundation of the Sunnah is the great principle which there is consensus by the pious predecessors and that is to make Hajr (boycott), not sit or mix with Ahlul Bidaah. In this regard there are literally thousands of narrations from the Salaf prohibiting sitting with Ahlul Bidaah, prohibition of promoting them, mixing with them? This principle has been strongly emphasized so that the Sunnah is preserved and the doubts of Ahlul Bidaah are repelled and they are not given a platform or a voice to propagate their evil Bidaah as the Messenger of Allaah ﷺ said **every Bidaah is a misguidance and every misguidance is in the Hellfire.**

So, the one who is truly Ahlul Hadeeth in statement and action then he follows the Sahabah رضي الله عنهم who are the most knowledgeable about Allaah ﷻ, about His Messenger صلى الله عليه وسلم and His Religion; most secure in their rulings since they learnt directly from the Prophet when the Noble Quran was being revealed and most correct in their Ijtihad. So, we say to everyone

that the true Ahlul Hadeeth Salafiyyoon are free from the Rafidah, the Deobandis, the Brailwis, Qadyianis!

As Shaykh ul Islaam says in his Fatawa 20/161 "you will never ever find an innovator except that he loves to hide the texts (Noble Quran and Sunnah) that oppose him (his falsehood) and he hates them and he hates them to be made apparent (to the people). This is the method of Mirza but his blind followers are unaware that he is hiding the truth from them.

One point where all the sects are unified upon from the very first day of their existence is their common hatred of Ahlul Hadeeth - the Salafis. The sign of Ahlul Bidaah is their hatred for the Ahlul Hadeeth and their scholars. The reason they hate the Salafis is that it is only the Salafis who have refuted every opponent, every transgressor, and every distorter of the Sunnah and refuted every Bidaah in detail thus establishing the proofs against the Ahlul Bidaah and condemning them. The Haqq came and Falsehood vanished and indeed the falsehood is to perish.

As Allaah ﷻ said:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And say: "Truth (Tawheed and Sunnah) has come and Batil (Shirk, Kufr, Bidaah etc.) has vanished. Surely! Batil is ever bound to vanish."

But the Salafi Ahlul Hadeeth scholars in light of the Noble Quran and Sunnah view these groups who carry deviation in the Aqeedah to be a cancer upon the Ummah, a source of weakness and a punishment upon the Ummah. We do not find any good in them, as the Bida'ah they carry in Aqeedah are the actual reason for the Ummah splitting in the first place. So, the Ahlul Hadeeth makes strong rejection and rebuttal of their Bida'ah and Shirk and Kufr.

The Messenger of Allaah ﷺ said this Ummah will split into **73** sects and all of them are in the hellfire except **ONE**.

This one group is saved sect and the victorious aided group by Allaah ﷻ, they are in truth the party of Allaah the party of success, they transverse upon the Sunnah, the path to Jannah.

In another narration the Messenger of Allaah ﷺ mentioned:

“There will never cease to be a group from my Ummah manifest upon the truth. They will not be harmed by those who forsake them or by those who oppose them, until the affair of Allaah ﷻ arrives, and they are in this state.”

Messenger of Allaah ﷺ has mentioned it in the numerous authentic Ahadith. They say don't ask the people where is Allaah ﷻ since its causes differences how can we not ask when the Messenger of Allaah ﷺ asked the slave girl where is

Allaah ﷻ? She replied above the heavens and was consequently freed as she was a believer in Allaah ﷻ. As for the companions of Mirza (Rafidah) they say Allaah ﷻ is everywhere which is a statement of Kufr which is against the clear evidences from the Noble Quran and the Sunnah.

This is a proof that this victorious group which is aided by none other than Allaah ﷻ will remain forever and their Manhaj doesn't change rather they hold onto the revelation in every single affair of theirs - to the pure source of the Noble Quran and the Sunnah. Shaykh ul Islam Ibn Taymiyyah mentioned regarding this Hadeeth that people are of three different types the person who is upon the pure Haqq, the deceiver and the opposing one and there is no fourth category.

Allaah ﷻ said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Indeed, Allaah ﷻ will not forgive that Shirk be made with him however he will forgive besides (Shirk) that to whomsoever he wills.

Means Allaah ﷻ will forgive all the sins the major and the minor to the people of Tawheed for as long as they don't commit Shirk. The only unforgivable crime when you meet Allaah ﷻ is Shirk.

In the Sunnah it came on the authority of Ibn Umar رضي الله عنه who said the Messenger of Allaah صلى الله عليه وسلم said whoever said to his brother Oh Kafir then

indeed it will return back to one of them. This is the way of the misguided Khawarij who see anyone who is not a member of their party as a Kaafir.

On the Authority of Jabir, the Messenger of Allaah ﷺ said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

مَنْ لَقِيَ اللَّهَ لَا يَشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَهِ يَشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ

Whoever meets Allaah ﷻ and he did not make Shirk with him in anything will enter paradise and whoever meets Him while making Shirk with him in anything will enter the Fire. Narrated by Muslim

Whoever meets Allaah ﷻ and he did not make Shirk with him at all then he will enter the Paradise. This is proof all sins will be forgiven except Shirk. On the authority of Anas رَضِيَ اللَّهُ عَنْهُ - the Messenger of Allaah ﷺ said Allaah ﷻ the Most High said:

يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً

Oh, Son of Adam if you came to me with the full world of sins and then met me without making any Shirk with me whatsoever, I will come with you with the same full amount of forgiveness. Muslim

Proofs from the Ijma are many and we will mention just one.

Al-Imam Abu Bakr Al-Ismaeeli in his book Iteqaad Aimmah Ahlul Hadeeth (334) the Ahlul Hadeeth Ahlus Sunnah wal Jamaah say "if one from the Ahlul Tawheed and those who pray towards the Qibla was to commit a sin or many sins both major and minor with establishing the Tawheed for the sake of Allaah ﷻ and to affirm what it necessitates from him and to its acceptance to him from Allaah ﷻ then indeed he will not become a disbeliever due to it (the sins) and we hope for him the Forgiveness as Allaah the Most High Said "He will forgive what is other than it to whomsoever he wills".

So, the proofs are clear that declaring the Muslims to be disbelievers on account of Major sins is a Khariji trait.

QUESTION:

'A man appears on some satellite channels speaking about the religion of Allaah ﷻ, Glorified and Exalted be He, and he calls to bringing the Sunnah and Shi'a close together, and that they are our brothers and many have been deceived by him, so what is your advice about that? May Allaah ﷻ aid you.' **ANSWER** by Shaykh Rabee Bin Hadi Al-Madkhali (May Allaah protect him): I want to know, our brother, the questioner earlier on, who considers criticism of the people of innovation to be contrary to the Taqwa of Allaah ﷻ, The Exalted, The Majestic, I want him to follow the condition of this man so that he can see his destructive effect upon the Islamic

Nation in creed and in methodology; nah, his effects upon the minds of Ahlus Sunna wal Jama'ah. The Rawafidh are the enemies of Allaah ﷻ throughout history, against the Muslims. They were with the Jews and Christians in any dispute and any battle that occurred between the Muslims and the Christians or the Jews, and they were with the Tartars. They were always plotting against Islaam and the Muslims and they continue to do so. So how can it be said, while they are cursing the companions of the Messenger of Allaah ﷺ (peace and blessings of Allaah ﷻ be upon him) rather, declaring them to be disbelievers? And they consider the majority of them to have become apostates from Islaam except for a small number with some differences in narrations. Some of them say three, some of them say six, and some of them say seventeen. The important thing is that they believe that the Companions of the Messenger of Allaah ﷺ (peace and blessings of Allaah ﷻ be upon him) apostatized and at the head of them, Abu Bakr رضي الله عنه as-Siddique, and Umar رضي الله عنه, may Allaah ﷻ be pleased with them both. And their seniors have a recitation, 'O Allaah ﷻ, curse the two idols of the Quraish, their two false gods, and two heads of misguidance, and their two daughters.' They slander Aisha رضي الله عنها, may Allaah ﷻ be pleased with her, and speak ill of the wives of the Messenger ﷺ, rather they speak ill of the Qur'an saying 'Indeed it has been changed', and they are the ones who alter the Qur'an

and increase in it and take away from it, but Allaah ﷻ, the One who promised to preserve the Qur'an, exposes them and their alterations and betrayal. We come close, us and them upon what?! This is a corrupt call, championed by some people from about fifty years ago or more. Shaykh Muhibudeen Al-Khateeb countered them, may Allaah ﷻ have mercy on him and May Allaah ﷻ reward him with good for Islaam and the Muslims, and he wrote about that. From that which he wrote about this, may Allaah ﷻ have mercy on him, was the book, 'Al-Khutoot Al 'Aridhah Lil Usus alati Qam 'alaiha Deen As Shee'ah Al Imamiyyah Al Ithnay Ashriyyah wa Istihalah at Taqreeb bainahum wa baina Usool Al Islam fi Jamee' Mathahibi wa Firaqihi' (The Broad Tracks of the Foundations upon which the Religion of the Twelve Shi'a Imam is Established and the Impossibility of Coming Close between Them and the Principles of Islaam in All its Schools and Sects). He authenticated the book 'Al-'Awasim min Al-Qawasim' by Ibn Al-'Arabi and he encouraged others to write about this matter.

Muhammad Rashid Ridha, may Allaah ﷻ have mercy on him, was the one who laid down this principle, which they call 'A Golden principle': 'We will cooperate upon that which we agree upon and excuse each other in that which we differ'.

He laid it down, then he walked with the Shi'a, but he did not have an effect on them. Conversion to Shi'ism swept through, and Allaah ﷻ knows best, in Lebanon,

and when they sensed danger, they started reviling the Companions in their newspapers, articles and books. So, he discarded this principle, which they call 'the golden principle'.

Muhammad Rashid Ridha discarded it and turned to the Rawafidh, writing against them, refuting them and explaining their vileness. But this person who is referred to in the question is from the group, which has been confused upon its falsehood for fifty years, not repenting to Allaah ﷻ nor are they reminded. How many books have been written in explaining and exposing the faults of the Rawafidh? But they all do not repent nor are they reminded, confused upon their falsehood.

How can Kufr (disbelieve) and Islaam be brought together? Reviling the companions is Kufr (disbelieve). The saying that the Qur'an has been altered is Kufr. They have books about the Qur'an having been altered. One wrote a book mentioning in it more than two thousand narrations, and they are two thousand lies and two thousand fabrications about the Qur'an having been altered. Narrations of the Rafidah, built upon lies and slander, intended by them the establishment that the Qur'an has been altered, from them: 'Have We not opened your breast for you? And made Ali رضي الله عنه your in-law?' Look at the absurdness! Ali رضي الله عنه, may Allaah ﷻ be pleased with him, they put him into everything. And how many Ayaat did they fabricate and

claim that they been deleted? As if Allaah ﷻ did not send down the Qur'an except for the sake of one man! So, we ask Allaah ﷻ for His Protection! In any case, this is a deviant call and we ask Allaah ﷻ, Exalted be He, to stop the harm of this man and his likes, and to prepare for the Muslims, truthful, sincerely advising callers. And there are refutations available about this man; I advise the youth to read these refutations about him.

SOURCE: "At Taqwa and Its Effects and the Characteristics of the Pious and their Recompense" by Shaykh Rabee Bin Hadi Al-Madkhali (May Allaah protect him) Page: 64 to 67 Question # 4 Miraath Publications

These children are the children of Abdullah Ibn Saba – the Jew from Isfahan who founded the Rafidah religion and is the first one who abused the Sahabah رضي الله عنهم, the first one who abused the Muslim rulers in order to cause corruption. No doubt the Rafidah promote the Shirk, Bidaah, and Sufism in the Land of the Muslims and fight the Muslims to weaken them. The Rafidah resemble the Jews from many different angles as mentioned by Shaykh-ul-Islaam Ibn Taymiyyah in his book Minhaj-us-Sunnah Al-Nabawiyyah.

عبد الله بن سبأ اليهودي وخبثه لأئمة المسلمين وفتنة مقتل الخليفة الراشد عثمان بن عفان رضي الله عنه أصلها وأساسها المجرم اليهودي ابن سبأ الذي أظهر الإسلام مكيدة لأهله مع إبطانه للكفر، فأشعل نار الفتنة في بلدان أهل الإسلام وهجج رعاك الناس على ذي النورين ورماه بالعظائم وهو بريء رضي الله عنه من كل مارماه به ذالك المجرم

الأفك ومما أوصى به هذا المجرم الأفك أتباعه بقوله : " إبدؤوا في الطعن على أمرائكم و أظهروا الأمر بالمعروف والنهي عن المنكر تستميلوا قلوب الناس و ادعوهم إلى هذا الأمر " تاريخ الرسل لابن جرير الطبري "4/ 340

Abdullah bin Saba Al Yahoodi (The Jew) - His criminal wickedness led to the tribulation of the assassination of Uthman the righteous Khalifah. He internalised disbelief while appearing to the believers as one of them in a twisted plot. He stoked the fires of tribulation in the lands of the Muslims by inciting mobs against Uthman and accused him of crimes while he was free from all that he was smeared with by that lying criminal and his followers that said: "Start by insulting your leaders, and pretend to command the good and forbid the evil, by that you will incline the hearts of the people, call them to this.

History of the Messengers by Ibn Jarir at Tabari 4/340

This is the methodology of the Mirza Jhelumi today; exactly replicated from Ibn Saba the Jew. So, don't follow the Sunnah of Ibn Saba!

Who is your Imaam?

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

And remember the Day when We shall call together all human beings with their (respective) Imam [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'an, the Taurat (Torah), the Injeel (Gospel), etc.].

Some of the Salaf said this is the greatest honour for the Ashabul Hadeeth (the people of Hadeeth) that their Imaam is Muhammad صلى الله عليه وسلم (Tafsir Ibn Kathir)

Each sect has their own Imaam and some of them consider the innovator, the Jahil Mirza Jhelumi to be their Imam.

And Ibn Taymiyyah mentioned (Al-Fatawa 9/467):
Whoever loves his Shaykh who is an opposer to the Shariah then he is with him, if the Shaykh was thrown into the Fire, then he is with him and it is indeed known that these mashaykh who are opponents of the Book and the Sunnah are people of misguidance and ignorance so therefore whoever is with them then his fate is the fate of the people of misguidance and ignorance.

The people of Bidaah blindly follow their Imaams due to ignorance and desires, have partisanship to their sect and reject clear proofs from the Quran and the Sunnah in preference to the sayings of their deviant Imaams. But the 'real' Sunni will give preference to the Quran and Sunnah over everything else.

It was said to Abu Bakr bin Ay'aash: Who is the Sunni? He said the one when the desires (Bidaah, falsehood,

etc.) are mentioned then he does not have any partisanship towards it whatsoever (Al-Lalakaa'ie in I'teqaad Ahlus Sunnah 35). Meaning that his only concern is to search for the Haqq and aid it and its people.

Shaykh ul-Islaam Ibn Taymiyyah رحمه الله said:

As for the saying of the Messenger of Allaah صلى الله عليه وسلم *"a person is with the one whom he loves"* this is from one the most authentic Ahadith, Anas رضي الله عنه said the Muslims did not rejoice with anything after (acceptance of) Islaam like they rejoiced with this hadith. Therefore, *I love the Messenger of Allaah صلى الله عليه وسلم and Abu Bakr رضي الله عنه and Umar رضي الله عنه and I hope that Allaah raises me with them although I did not work like they worked (deeds)* (Mujmoo Al-Fatawa 9/466).

It is only those from the Saved Sect, the Victorious Aided Group, the Salafis whose Imaam is the Imaam of all the Prophets, the Best of Creation Muhammad صلى الله عليه وسلم as for the other sects it is a false claim and their beliefs and actions contradict the claims.

So, for the sake of Allaah do not make Mirza Jhelumi or some Rafidhi Zakir your Imaam, these are deviated individuals, full of contradictions and have taken a path other than the Salafi path, the Straight Path.

The upright Salafi with intellect knows that there is only one saved sect and only one victorious aided group and they are none other than the Salafis. This saved sect

carries the same creed and same Manhaj irrespective of time or place and this is the distinguishing signs of the saved sect that they have absolute certainty on the Aqeedah and are hence patient upon that path. Just as was the example of Imam Ahmed who was certain that the Noble Quran is the Speech of Allaah ﷻ uncreated and was patient upon that despite the constant beatings he endured at the hand of the oppressive ruler yet did not make Khurooj. More than 10,000 disbelievers embraced Islaam upon witnessing the size of his funeral.

Know that indeed the Messenger of Allaah ﷺ said “My Ummah will split into 73 sects; all of them are in the Fire except one” - this hadith is authentic from all the paths and has many narrations of it. The Imaams of Hadith extracted it and praised it, the reality testifies to it so the Messenger of Allaah ﷺ informed that indeed this Ummah of Muhammad ﷺ will split into 73 sects - these are the roots of the sects and there is more than these sects but these sects are the foundation. All of them are in the Fire meaning 72 of them are in the Fire except one which is the 73rd one and it is the one which is upon what the Messenger of Allaah ﷺ and his Companions are upon. This one is saved from the Fire and for this reason it is named the Saved Sect and it is named Ahlus Sunnah Wal Jamaah - and what is other than them are the opposers, they are promised the Fire.

So, from them are those who will enter the Fire due to their Kufr; from them are those who will enter the Fire due to their Fisq; and from them are those who will enter the Fire due to their disobedience- they are not equal in their entry into the Fire. So, it is not perceived from this Hadith that all of these sects are Kufaar. And his saying "It is the Jamaah" the Jamaah is that which is upon the Haqq even though it may be one person than this is the Jamaah". (Shaykh Al Fawzan explanation of Sharh us Sunnah of Imaam Al-Barbahari may Allaah be pleased with him, p 343)

The Saved Sect, the Victorious Aided Group, Ahlus Sunnah Wal Jamaah, the Ahlul Hadith, the Salafiyyoon are distinct in their Aqeedah and Manhaj. If you see two or more sects united, aiding each other than know no doubt these two are from the 72 condemned sects and not from Ahlus Sunnah- the Saved Sect.

For the upright Salafi who is searching for the truth then he should pay attention to the saying of Allaah ﷻ

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Ask the people of knowledge if you do not know.

**وعن ابن سيرين قال إن هذا العلم دين فانظروا عمن تأخذون دينكم .
رواه مسلم**

And Ibn Sireen said "indeed this knowledge is Deen so look at who you take your Deen from."

A person of the Sunnah only seeks knowledge from the scholars of Ahlus Sunnah and not the deviants such as Ghamidi, Mududi, Mirza, and Ishaq Jangli. However, we accept the Haqq from anyone and submit to the truth and this is the Salafi Manhaj.

In the Hadeeth the *Messenger of Allaah* صلى الله عليه وسلم said: 'Allaah ﷻ will not remove this knowledge by removing it from (the hearts of) the people. Rather He will remove the knowledge by the death of the scholars, then when there will be no scholars left, the people will take the ignorant as their leaders. They will be asked questions and they will issue Fatawa without knowledge, thus they will go astray and will lead others astray.

Shaykh Al-Fawzan said It's not possible for Muslims to unite except upon Al-Tawheed and the way of the Salaf" Al-Ajwibah Al-Mufeedah p164

This is the way to achieve unity in the Ummah not by false slogans of Mirza who is actually working towards splitting the Ummah into further deviant sects!

We have explained to the reader, the correct methodology of Dawah, the correct principles of unity, the dangers of Bidah and Shirk, the importance of adhering to the Sunnah and following the way of the noble Sahabah رضي الله عنهم.

The Sahabah رضي الله عنهم – their status in the Quran and Sunnah!

The Companions

This is any individual who met the Messenger of Allaah ﷺ or saw him, believed in him and his message and then died upon that belief. (Al-Hafiz ibnul Hajar (d.852H) رحمه الله said:

"The most correct of what I have come across is that a Sahabee

(Companion) is one who met the Prophet of Allaah ﷺ whilst believing in him and died as a Muslim. So that includes the one who remained with him for a long or short time, those who narrated from him and those who did not, those who saw him but did not sit with him and those who could not see him due to blindness."

Al – Ishabah of Al-Hafiz ibnul Hajar (d.852H) Rahimullah vol.1 pg.4-5)

So, a man who embraced Islam during the lifetime of the Messenger of

Allaah ﷺ and met him but later apostates from the religion and then repents and accepts Islam again and dies upon the religion of Islam is a Companion e.g., Al – Ashath ibn Qays رضي الله عنه. However, a person who embraced Islam during the lifetime of the Prophet of Allaah ﷺ but did not meet him,

such an individual is not considered a Companion e.g. An-Najashi, the

king of Ethiopia at the time of the Prophet of Allaah ﷺ. Likewise, a person whom embraces Islam and met the Messenger of Allaah ﷺ, but later apostated and then died upon that is also not a Companion e.g., 'Abdullah ibn Khalaf, Rabi'ah ibn Umayyah who apostated during the reign of 'Umar رضي الله عنه and died upon his disbelief.

The numbers of Companions are too many to give an accurate figure of all of them. Although, it has been estimated that there were around 114,000 Companions.

THE STATUS OF A COMPANION

All the Companions of the Messenger of Allaah ﷺ were Thiqah (trustworthy) and 'adal (just). The narration reported by anyone of them is accepted without question, even if he is unknown.

Thus, an unknown Companion is not taken as a defect when establishing the authenticity of a hadeeth. The reasons for this principle are cited below;

Allaah ﷻ and His Messenger ﷺ are pleased with all the Companions ﷺ

Evidence from the Qur'an and Sunnah

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

"And the foremost to embrace Islam of the Muhajiroon and the Ansar and also those who follow them exactly. Allaah is Well-pleased with them as they are with Him..."(Surah ut-Tawbah (9): 100)

Narrated Abu Hurairah رضي الله عنه The Messenger of Allaah صلى الله عليه وسلم said: "The best people is my generation and then those who come after them, then those who come after them." (Sahih al-Bukhari)

The Prophet of Allaah صلى الله عليه وسلم accepted the narration of an unknown Companion, once he knew that he was a Muslim and he did not ask about his condition.

Narrated 'Abdullah ibn 'Abbaas (Radiyahallaahu anhu): A Bedouin came

to the Prophet of Allaah صلى الله عليه وسلم and said: "I have seen the new moon of Ramadan." He asked: "Do you testify that none has the right to be worshipped except Allaah?" He replied: "Yes." He then asked: "Do you testify that Muhammad is Allaah's Messenger?" He replied: "Yes, I do." The Messenger of Allaah صلى الله عليه وسلم then said: "Bilal, announce to the people that they should fast tomorrow." (Ibn Khuzaymah. Ibn Hibbaan (d.354H) Rahimullah declared it to be authentic.)

The following points can be obtained from the above hadeeth:

1. A person who meets the Prophet of Allaah صلى الله عليه وسلم and believes in Islam is a Companion.

2. Once the Messenger of Allaah ﷺ knew of the person's acceptance of Islam, he neglected to inquire about his condition (Not even his name).

3. The narration of a single trustworthy and just person is acceptable.²

After knowing this regarding the status of the Sahabah رضي الله عنهم whose integrity and truthfulness is testified by Allaah and His Messenger ﷺ then how can a Muslim speak ill of them. Indeed, this is from the signs of hypocrisy and destruction, so therefore fear Allaah and do not throw yourselves into destruction by following a foolish ignorant deviant caller, Mirza Jhelumi.

² 'Mustalah al Hadeeth' by al- Uthaymeen.

The Ignorance of Mirza Jhelumi in Aqeedah & Manhaj

To understand how Mirza Jhelumi operates one has to understanding the underlying principles of the Rafidhi religion which is based on Taqiyya and lying. This has been mentioned by Ibn Taymiyyah who refuted the Rafidah in his book, Minhaj As-Sunnah An-Nabawiyyah.

As you will see Mirza who is disrespectful to all the Sahabah رضي الله عنهم is a Rafidhi and a Nasibee, he belittled Hasan رضي الله عنه for making peace and giving his pledge to Ameer Muawiya رضي الله عنه.

Ahlul Bayt

So, Mirza Jhelumi's claim that he loves Ali رضي الله عنه and Ahlul Bayt is Batil from many angles. First of all, Mirza Jhelumi is not on the pure Aqeedah of Khalifah Al-Rashid Ali رضي الله عنه. Mirza Jhelumi claim is false and is just like Qadyianis claiming we love Islam and the Messenger of Allaah ﷺ! This are mere claims but every claim has to be backed up with evidence and clear proofs. Just by shouting "Ali Ali Ali Ali" on the streets while being in a drunken state, sitting beside the graves and worshipping the Saints does not make you a true follower of Ali رضي الله عنه or Ahlul Bayt.

Mirza and his followers just pay attention to the following narration which is authentic and found in the books of Sunnah and also in the books of the Ithna-Ashri Rafidah. The incident shows what Ali رضي الله عنه did to the early Rafidah and by Allaah he would do the same if he was present to the current day Rafidah. So, the one who carries the belief of the Rafidah like Mirza Jhelumi then he will be facing the same fate.

Imam Bukhari narrated it in his Sahih in 2 places, the first:

رواه عن عكرمة - (2854) - : **أَنَّ عَلِيًّا حَرَّقَ قَوْمًا** ، فبلغ ابنَ عباس فقال : لو كنتُ أنا لم أحرقهم ؛ لأنَّ النَّبِيَّ صَلَّى اللهُ عليه وسلم قال (لا تُعَذِّبُوا بعذاب الله) وَلَقَتَلْتُهُمْ كما قال النَّبِيُّ صَلَّى اللهُ عليه وسلم : (مَنْ بَدَّلَ دِينَهُ فَأَقْتُلُوهُ)

`Ali رضي الله عنه **burnt some people** and this news reached Ibn `Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet (ﷺ) said, 'Don't punish (anybody) with Allaah's Punishment.' No doubt, I would have killed them, for the Prophet (ﷺ) said, '**If somebody (a Muslim) discards his religion, kill him.**'

And the second narration:

عن عكرمة - (6524) - قال : أتى عليُّ بنَ نادقة فأحرقهم ، فبلغ ذلك ابنَ عباس فقال : لو كنت أنا لم أحرقهم ؛ لنهي رسول الله صلى الله عليه

وسلم (لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ) وَلَقَتَلْتَهُمْ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
(مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ) وسلم

وتحريق علي رضي الله عنه لهم ، جاء بإسنادٍ حسنٍ الحافظ ابن حجر
وزعم أبو المظفر الإسفراييني في " الملل والنحل " : رحمه الله ، وقد قال
" أَنَّ الَّذِينَ أَحْرَقَهُمُ عَلِيٌّ طَائِفَةٌ مِنَ الرِّوَافِضِ " ادَّعُوا فِيهِ الْإِلَهِيَّةَ ، وَهُمْ
يَهُودِيًّا ثُمَّ أَظْهَرَ الْإِسْلَامَ " السَّبَائِيَّةَ ، وَكَانَ كَبِيرُهُمْ " عَبْدُ اللَّهِ بْنُ سَبَأٍ
وَابْتَدَعَ هَذِهِ الْمَقَالَةَ ، وَهَذَا يُمْكِنُ أَنْ يَكُونَ أَصْلُهُ مَا رَوَيْنَاهُ فِي الْجُزْءِ الثَّلَاثِ
مِنْ حَدِيثِ أَبِي طَاهِرِ الْمَخْلَصِ مِنْ طَرِيقِ عَبْدِ اللَّهِ بْنِ شَرِيكِ الْعَامِرِيِّ عَنْ
أَبِيهِ قَالَ : قِيلَ لِعَلِيِّ : إِنَّ هُنَا قَوْمًا عَلَى بَابِ الْمَسْجِدِ يَدَّعُونَ أَنَّكَ رَبُّهُمْ !
فَدَعَاهُمْ فَقَالَ لَهُمْ : وَيَلَكُمْ مَا تَقُولُونَ ؟! قَالُوا : أَنْتَ رَبُّنَا وَخَالِقُنَا وَرَازِقُنَا !
إِنَّمَا أَنَا عَبْدٌ مِثْلُكُمْ آكَلُ الطَّعَامَ كَمَا تَأْكُلُونَ وَأَشْرَبُ كَمَا ! فَقَالَ : وَيَلَكُمْ
تَشْرِبُونَ إِنْ أَطَعْتُ اللَّهَ أَثَابَنِي إِنْ شَاءَ ، وَإِنْ عَصَيْتُهُ خَشِيتُ أَنْ يُعَذِّبَنِي
فَاتَّقُوا اللَّهَ وَارْجِعُوا ، فَأَبَوْا ، فَلَمَّا كَانَ الْغَدُ غَدُوا عَلَيْهِ ، فَجَاءَ قَنْبَرٌ فَقَالَ :
قَدْ - وَاللَّهِ - رَجَعُوا يَقُولُونَ ذَلِكَ الْكَلَامَ ، فَقَالَ : أَدْخِلْهُمْ ، فَقَالُوا كَذَلِكَ ،
فَلَمَّا كَانَ الثَّلَاثُ قَالَ : لَنْ قَلْتُمْ ذَلِكَ لِأَقْتُلَنَّكُمْ بِأَخْبَثِ قِتْلَةٍ ، فَأَبَوْا إِلَّا ذَلِكَ
، فَقَالَ : يَا قَنْبَرُ ! ائْتِنِي بِفَعْلَةٍ مَعَهُمْ مَرُورُهُمْ ، فَخَدَّ لَهُمْ أَخْدُودًا بَيْنَ بَابِ
الْمَسْجِدِ وَالْقَصْرِ ، وَقَالَ : احْفَرُوا فَأَبْعَدُوا فِي الْأَرْضِ ، وَجَاءَ بِالْحَطْبِ
فَطَرَحَهُ بِالنَّارِ فِي الْأَخْدُودِ ، وَقَالَ : إِنِّي طَارِحُكُمْ فِيهَا أَوْ تَرْجِعُوا ، فَأَبَوْا أَنْ
: يَرْجِعُوا ، فَقَذَفَ بِهِمْ فِيهَا حَتَّى إِذَا احْتَرَقُوا قَالَ
إِنِّي إِذَا رَأَيْتُ أَمْرًا مِنْكَرًا *** أَوْقَدْتُ نَارِي وَدَعَوْتُ قَنْبَرًا
(12 / 270) . وهذا سند حسن " انتهى من " فتح الباري

Ibn Hajr in the Fath-ul-Bari (12/270) with a good chain
mentions **that Ali رضي الله عنه burnt a group from the**

Rafidah and they were burnt because they had changed their religion from Islam to the Rafidha way.

According to the Rafidah it is permissible to punish the person by burning him in fire, so they acknowledge this incident and technically accept that the Rafidah was burnt by the Noble Sahabi Ali رضي الله عنه. No doubt the one who changes his religion and starts making Shirk with Allaah ﷻ by calling upon Ali رضي الله عنه, worshipping him and attributing the Sifaat of Allaah to him then he rightly deserves to be killed as was executed by Ali رضي الله عنه. Abdullah Ibn Abbass رضي الله عنهما acknowledged that it is obligatory to kill the Rafidah, they deserve to be killed but he only differed on the means of killing them and preferred that they get executed by the sword.

Mirza Jhelum is ignorant of who is Ahlul Bayt?

Mirza Jhelumi is constantly cursing the Ahlul Bayt although he gives the impression like all the Rafidah that he is a defender of the Ahlul Bayt. This is another proof that **Mirza is Rafidhi since his definition of Ahlul Bayt is taken from the Rafidha** whom exclude the wives of the Prophet ﷺ.

The first point of discussion is to know who are Ahlul Bayt. Ali رضي الله عنه Mirza should know that when he is cursing the wife of the Prophet ﷺ, the mother of the

Believers, the one on whom Allaah sent Salam, Aisha Bint Abee Bakr رضي الله عنها that he infact cursing the Ahlul Bayt. How absurd is to think that the wives of the Prophet ﷺ are not part of Ahlul Bayt. So, in short Mirza curses Ahlul Bayt and is liar when he says he loves Ahlul Bayt, this is also a proof that he is a filthy lowly Rafidhi and a Nasibi at the same time.

The Prophet's wives are included in the term *Al-Aal* (The family) because of the statement of the Prophet ﷺ that says: "Surely charity is allowed neither for Muhammad nor for his family". That can be confirmed from the fact that they use to receive from the "Khums"; added to the narration of Ibn Abi Shaibah in his compilation (Vol. 3, page: 214) with an authentic *Isnad* (chain of narration) on the authority of Ibn Abi Mulaikat, that Khalid bin Saeed sent a cow of charity to Aisha رضي الله عنها, but she returned it saying: "We are the family of Muhammad ﷺ: charity is not allowed for us".

And among the things that Ibn Al-Qayyim stated in his book *Jala'ul Afhaam* (pages: 331-333) in support for those who included his wives ﷺ in his household is this statement: "These people said: 'Surely, the wives are included in the family, especially the wives of the Prophet ﷺ in comparison with his relatives, because their connection with the Prophet ﷺ is not cut off; they

are forbidden to others during his lifetime and after his death and they are his wives in this world and in the hereafter. Therefore, their connection with the Prophet ﷺ is like the family link, and the Prophet ﷺ has mentioned them among those to be prayed upon (in the salah Al Ibrahimiyah). Because of this, the correct statement is that of Imam Ahmad (Rahimullah) which says: “That charity is surely prohibited on them (i.e., the wives of the Prophet ﷺ) because it is the filth of the people, and Allaah the Glorious has preserved that great personality and his family from all filth of mankind.”

And for Allaah’s sake, how strange! How can his wives be included in his statement ﷺ: “O Allaah! Make the provision of the family of Muhammad sustenance”; and in his statement ﷺ at the moment of sacrifice: “O Allaah! This is for Muhammad and for the family of Muhammad”; and in the statement of Aisha رضي الله عنها: “The family of the Messenger of Allaah ﷺ has never eaten wheat bread to their satisfaction” and in the statement of the prayer: “O Allaah! Send Your Salah (Grace and Honour) on Muhammad and on the family of Muhammad”, and not in this other statement of the Messenger ﷺ: “Surely charity is allowed neither for Muhammad nor for the family of Muhammad” when it is the filth of the people, and his wives are worthier to be preserved and kept aloof from it?!

This can be objected by the fact that if the charity was prohibited to them, it would have been prohibited to their freed slaves, just as because it was prohibited to the Banu Hashim it has been prohibited to their freed slaves. It is stated in *Sahih* that Barirah (Aisha رضي الله عنها's freed slave girl) was presented with charity of meat and she ate it. The Prophet ﷺ did not prohibit it on her though she was a freed slave of Aisha رضي الله عنها.

It is said: This is the false evidence of those who made it lawful to the wives of the Prophet ﷺ.

And the answer to it is that the prohibition of charity to the wives of the Prophet ﷺ is not on the basis of origination, but instead, it is in accordance to its prohibition on the Prophet ﷺ, otherwise the charity was licit for them before their association with the Prophet ﷺ. They are a branch to this prohibition. And its prohibition on the released slave is a branch to its prohibition on his master. Since the prohibition on the Banu Hashim is a direct one, it applied also to their freed slaves. But since the prohibition on the wives of the Prophet ﷺ is a follow up, it could not be strong enough to cover their freed slaves, because it is a branch from a branch.

They said: Allaah, The Highest said: ﴿O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled and that is ever easy for Allaah. And whosoever of you is obedient to Allaah and His Messenger ﷺ and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Rizq Karim (a noble provision - Paradise). O wives of the Prophet! You are not like any other women. If you keep your duty (to Allaah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. And stay in your houses, and do not display yourselves like that of the times of ignorance. And perform As-Salât (iqamât-as-Salât), and give Zakat, and obey Allaah and His Messenger. Allaah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ) and to purify you with a thorough purification. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the verses of Allaah and Al-Hikmah (i.e., Prophet's Sunnah - legal ways, so give your thanks to Allaah and glorify His Praises for this Qur'an and the Sunnah). Verily, Allaah is Ever Most Courteous and Well-Acquainted with all things ﴾³. And said: "They

³ Surah Al- Ahzaab Ayaat: 30- 34.

(i.e., the wives of the Prophet ﷺ) have entered among the members of the household because, the entire sequence of the Ayat is about mentioning them, and it is therefore not allowed to remove them from any part of it. Allaah knows best”.

And the prohibition of the charity on the freed slaves of the Banu Hashim is indicated by the Hadith reported by Abu Dawood in his *Sunan* (1650) and also *At-Tirmidhi* (657) and *An-Nasa’i* (2611) with an authentic *Isnad*; the words belong to Abu Dawood on the authority of Abu Rafi’e: “That the Prophet ﷺ sent a man from the Banu Makzoom to be charged of charity, and the man said to Abu Rafi’e: “Accompany me for you will surely receive something from it”. He said: “Not until I come to the Prophet ﷺ and ask him”. He came and asked him and the Prophet ﷺ said: “The released slaves of a group of people are part of them, and surely the charity is not licit for us⁴”.

So why does this Nasibi/Rafidhi Ali Mirza curse the wives of the Prophet ﷺ? The answer is simple because he is an enemy of Ahlul Bayt and the Sahabah رضي الله عنهم

⁴ From the Book the virtue of Ahlul Bayt, Abdul Muhsin Al-Abbaad, Madinah, Eng. Version.

Children of Khalifa Al-Rashid Ali رضي الله عنه

Mirza Jhelumi falsely accuses Ahlus Sunnah of being Nasibee (those who hate the Khalifa Al-Rashid Ali رضي الله عنه) this is a baseless accusation against Ahlus Sunnah, the people of Sunnah acknowledge that Ali رضي الله عنه was upon the Haqq with regards to his differences with Ameer Muawiyah رضي الله عنه. The people of Sunnah honour the Ahlul Bayt, love them, make Dua for them and name their children with their names.

Secondly Mirza falsely portrays that Ali رضي الله عنه was not happy with the Khulafa Al-Rashideen and this is total falsehood. The proof of that is that the children of Ali رضي الله عنه were named after the Khulafa Al-Rashideen and this is a proof that Ali رضي الله عنه honoured them, loved them and aided them. However, the group of Mirza Jhelumi, the Rafidah would never name their children with the names of Abu Bakr رضي الله عنه, Umar رضي الله عنه and Uthman رضي الله عنه. This is clear proof that the Rafidah are liars and Mirza propagates the lies of the Rafidah. Indeed, he is a hidden Rafidhi but now that Allaah جل جلاله has exposed him in front of the people his game is over, he can join his Rafidah brethren by beating his chest with daggers and dance around the graves. The Rafidah and in particular Ali Mirza has no answer for this how is it possible that if there is enmity between the Ali

رضي الله عنه and the Khulafa Rashideen that he would name his children with their names. Also, Hasan رضي الله عنه and Hussain رضي الله عنه both named their children after Abu Bakr رضي الله عنه, Umar رضي الله عنه and Uthman رضي الله عنه and this is present in the Shia books too.

رضي الله عنهم The fitnah between the Sahabah

As cited before that we have been explicitly prohibited from degrading any of the Sahabah رضي الله عنهم with regards to some historically occurrences. The difference between them was not based on matters of Aqeedah hence it does not concern us. The Messenger of Allaah ﷺ said

عن ابن مسعود أن النبي صلى الله عليه وسلم قال : (إذا ذكر أصحابي فأمسكوا ، وإذا ذكرت النجوم فأمسكوا ، وإذا ذكر القدر فأمسكوا) . رواه الطبراني في "الكبير" (2 / 96) . والحديث : صححه الشيخ الألباني في (34) "السلسلة الصحيحة"

When my Sahabah رضي الله عنهم are mentioned then restrain yourselves

If a person mentions the Sahaba in a degrading manner, then he has denied what came in the Quran, Allaah ﷻ praised the Sahabah رضي الله عنهم in many Ayaat of the Noble Quran.

When the Companions disagreed in the time of *Fitnah* (political turmoil), their actions and utterances showed

that their motives were noble and sincere. First, at the outbreak of the *Fitnah*, the greatest majority of them remained neutral and did not become involved. They supported neither side, nor did they take part in the actual fighting.

Contrary to popular perception, in the fight between the fourth Khalifa, Ali رضي الله عنه, and Talha, Zubair and A'isha on the one hand, and between him and Mu'āwiyah on the other, not up to one per cent of the Companions who were then alive took part. Muhammad bin Sirin, a great

Tabi' and an eye-witness to the events, had this to say about the issue, "The *Fitnah* arose when there were ten thousand Companions alive, but those who became involved were not up to a hundred⁵."

In another testimony by 'Amir bin Shurahil al-Sha'bi, another eyewitness, no one from among the Muhajirun attended the battle of Jamal except the following: Ali رضي الله عنه, Ammar bin Yasir, Talha and Zubair. In yet another account by Shu'bah, also an eye-witness, only one *Badri* (a Companion who attended the battle of Badr) was present at the battle of

Jamal. We may add here that, of the nine wives of the Prophet who

survived him, only A'isha may Allaah be pleased with her got involved in the *Fitnah*.

⁵ Ibn Taymiyyah, *Minhaj al-Sunnah*, Dar al-Kutub al-Ilmiyyah, Beirut, n.d., vol. 3 p. 186.

The civil war that took place between the Companions was the most humane and civilized ever seen in the history of mankind. It was not motivated by primordial interests or feelings, but was fought purely on principles. The rules of engagement, the actual conduct of the war and the treatment of war captives – all point to the sublime motives and noble objectives of the war. Each side was fighting for a cause they believed to be just and dear to their hearts, but did not make them for a moment forget that they were all brothers in Islam. The details of the encounters sound fantastic to the modern era used to the destructive and hate-filled warfare of the twenty-first century. In between battles, each side went to fetch water from the same source, overcrowding the place and often helping one another. When it was time for prayer, they stopped to pray. After each battle, each side entered the camp of the other, mixing freely and mourning their dead together. When Ammar bin Yasir, from Ali رضي الله عنه's camp, was martyred, both sides performed the funeral prayers on him! Thus, the civil war between the Companions of the Prophet did not sever the bond of brotherhood between them, nor did it make them condemn each other as unbelievers, contrary to false accusations of their detractors. As for Mirza he exaggerates the whole narration in order to present the Rafidha version

so that will give him an opportunity to attack the Sahabah.

Passing Judgment on the Companions

Sunni scholars are unanimous that Ali رضي الله عنه who was the legitimate Khalifa the time of the *Fitnah*, was right and that his opponents, including A'isha, Talha, Zubair and Mu'āwiyah (may Allaah be pleased with them all), were wrong, even though they were blameless because they were fighting what they honestly believed to be a just cause and their motives were sound. According to them, both sides were searching for the truth: Ali رضي الله عنه found it and the others missed it. So, Ali رضي الله عنه had two rewards for searching and finding the truth, while the others had one for the honest and sincere effort of searching.

The position of the followers of Sunnah, therefore, is that Muslims should not sit in judgment on the Companions of the Prophet or apportion blame to any party. Instead, they should have respect, loyalty and high opinion for all of them without any discrimination.

As for the shameless Mirza who does not adhere to the instructions of the Messenger of Allaah ﷺ and wants to degrade the Sahabah رضي الله عنهم unjustly with malicious venomous Rafidhi speech then the historical version does not support his Rafidhi version. Furthermore, if the son of Ali رضي الله عنه, Hasan رضي الله عنه made peace with Muawiyah رضي الله عنه then what

right does Mirza has to interfere and cause chaos 1400 years later, indeed he is a person of Fasaad who is a hidden enemy of Ahlus Sunnah and the Muslims. He is feeding his followers poison which will cause their hearts to die and become rock hard.

The position of Ali رضي الله عنه towards Mu'āwiyah رضي الله عنه

Mirza Jhelumi in his normal lying fashion wants to take revenge upon the Sahabah رضي الله عنهم and claims to do this in support of Ali رضي الله عنه. However, the reality is that Ali رضي الله عنه stance is taken and supported by Ahlus Sunnah, as for Mirza and his clan the Rafidah they oppose Ali رضي الله عنه, Hasan رضي الله عنه and Hussain رضي الله عنه. They exaggerate and fabricate stories in order to emotionally charge the people against the Sahabah رضي الله عنهم.

'Ali رضي الله عنه *had* declared that the differences between him and his brothers in Islam, those that opposed and fought with him, were political and jurisprudential, specifically with regards to the killing of 'Uthman ibn 'Affan رضي الله عنه (48 BH–35 AH/577–656 CE), and the timing of the punishment for his killers. These differences are not regarding Islam and religious integrity. Ali رضي الله عنه was asked about those who took up arms and rebelled against him. This was at the peak of the battle between him and Mu'āwiyah ibn Abi

Sufyan رضي الله عنه, who was with the people of Syria, during the Battle of Siffin. The Khawarij had already passed a verdict of *Kufr* (disbelief) against Muawiya رضي الله عنه and the people of Syria. ‘Ali رضي الله عنه replied, “By Allaah, we have clashed, but our Lord is one, our Prophet is one, and our call in Islam is one. We do not claim more than them with regards to belief in Allaah and ratification of the Prophet ﷺ and vice versa. The matter is one. Except that we differ in the matter of ‘Uthman’s killing. We are innocent of it.”^[5] By Allaah, we did not fight the people of Syria because of what these people (the Khawarij) think, which is disbelief and difference in Din. We only fought them to return them to the community. They are our brothers in Islam. Our Qibla is one. We regard ourselves to be on the truth and not them.”^[6] We fight our brothers in Islam on account of deviation, blunder, doubt, and misinterpretation that has crept upon us. When we desire any trait which Allaah has bestowed, we satiate ourselves with it, and use it to get closer in that which we differ. We covet it and despise anything besides it.”^[7]

‘Ali رضي الله عنه was asked concerning the salvation of those that were killed from both sides in the Battle of Siffin. He said, “I have the expectation that whoever is killed, from amongst us or them and his heart is pure, Allaah will enter him into Jannat.”^[8]

‘Ali رضي الله عنه supplicated for entry into Jannat, for those who were killed while fighting against him, if their fighting was through Ijtihad (independent judgment), even though it was incorrect.

‘Ali رضي الله عنه was asked about the companions that fought against him in the Battle of the Camel 36 AH (656 CE), “Are they polytheist?”

He replied, “They ran away from polytheism.”

He was asked, “Are they hypocrites?”

He replied, “Hypocrites are those who remember Allaah very little.”

He was asked, “Then who are they?”

He replied, “Our brothers who rebelled against us.”

During the Battle of Siffin, when ‘Ali رضي الله عنه heard some of his followers abusing the people of Syria (Mu‘āwiyah رضي الله عنه and his followers), he said, “I detest you to be abusers.” [9]

This was the method of ‘Ali رضي الله عنه in determining the manner of dispute which arose between him and his opposition in *the great trial*. It was a political dispute, in secondary matters, which arose between people of one Qibla and one religion. The criterion here is whether it is right or wrong and not belief and disbelief. Therefore,

it does not take a person out of his religion nor does it taint his religious integrity.

The Ahlus Sunnah have adopted this method of ‘Ali رضي الله عنه. Hence, they say, as narrated by al Nawawi:

إن عليا كان هو المصيب المحقق والطائفة الأخرى أصحاب معاوية رضي الله عنه كانوا بغاة متأولين... والجميع مؤمنون لا يخرجون باقتال عن الإيمان ولا يفسقون

Indeed, ‘Ali رضي الله عنه was correct and on the truth whilst the other party, the followers of Mu‘āwiyah رضي الله عنه were rebellious through interpretation... All were believers. They do not come out of the fold of Islam because of the fighting nor do they become sinners.^[10]

The Ahlus Sunnah are unanimous on this stance in determining the manner of disputes and battles, from al Ash‘ari (260–324 AH/874–936 CE) to Ibn Kathir (700–774 AH/1301–1377 CE); Ibn Hazm al Andalusī (384–456 AH/994–1064 CE); Ibn Taymiyyah (661–768 AH/1263–1338 CE), and al Qadi ‘Iyad (476–544 AH/1083–1149 CE).

As for the Shia, Oh! What a strange situation! They turned away from the method of ‘Ali رضي الله عنه. They adopted the stance of the Khawarij. As a result, they fell together with the Khawarij into the swamp of declaring disbelief, misguidance, and deviation against majority of the Companions who differed with ‘Ali رضي الله عنه, and tainted their religious integrity because of this

corrupt method upon which they and the Khawarij united.

This is in contrast to the stance of 'Ali رضي الله عنه in regard to Mu'āwiyah رضي الله عنه the people of Syria, and those who participated in the Battle of the Camel. We have mentioned the precious excerpt which reflects his method regarding the manner of dispute which arose between the Companions. Accordingly, he refused to declare disbelief, expulsion, and tainting religious integrity. Likewise, is his stance regarding the Khawarij, who refuted and fought against him. Despite this, he did not taint their integrity. He advised his followers to perform salah behind them. He did not cut off stipends to them, as long as they did not fight against him. Because, when rebels fight against any Shar'i leader, their rebellion and fighting does not take them out of the fold of Islam or from the integrity that Islam demands. This is because rebellion is an error of judgement. The criteria for judging this is whether it is right or wrong and not whether it is belief or disbelief.

وَأِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۚ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

And if two groups of believers fight each other, then make peace between them. But if one of them

transgresses against the other, then fight against the transgressing group until they [are willing to] submit to the rule of Allaah. If they do so, then make peace between both [groups] in all fairness and act justly. Surely Allaah loves those who uphold justice. The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allaah so you may be shown mercy.^[11]

Therefore, rebellion and fighting, in politics and jurisprudence, does not take a person out of the fold of Islam nor from the integrity that was established through Islamic brotherhood.

The reader can see that the method of Mirza Jhelum is not that which is endorsed by Ali رضي الله عنه, Hasan رضي الله عنه or Hussain رضي الله عنه.

Allegations against Mu'āwiyah ﷺ

Mirza Jhelumi attacks the Sahabi Mu'āwiyah ﷺ with the same allegations that the Rafidah have directed towards him since the last 1200 years or so. And all of these false accusations have been answered by the Ulama of Ahlus Sunnah whom have exposed the lying Rafidah and humiliated them. Now Mirza Jhelumi has decided he wants a portion of that humiliation and the curse that is upon the liars.

Fatawa against the Shia Rafidah

Imam Malik

Al Khallal narrates from Abu Bakr al Marwadhi that he said:

سمعت أبا عبد الله يقول قال مالك: الذي يشتم أصحاب النبي صلى الله عليه وسلم ليس لهم اسم أو قال، نصيب في الإسلام

I heard Abu ‘Abdullah saying that Malik said, “Those who curse the Companions of Nabi ﷺ [2] have no name or share in Islam.” [3]

Ibn Kathir mentions under the verse:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ

Muhammad is the Messenger of Allaah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allaah and [His] pleasure. Their mark [i.e., sign] is on their faces [i.e., foreheads] from the trace of prostration. That is

their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers – so that He [i.e., Allaah] may enrage by them the disbelievers...[4]

ومن هذه الآية انتزع الإمام مالك رحمه الله عليه في رواية عنه بتكفير الروافض الذين يبغضون الصحابة رضي الله عنهم، قال: لأنهم يغيظونهم ومن غاظ الصحابة رضي الله عنهم فهو كافر لهذه الآية، ووافقه طائفة من العلماء رضي الله عنهم على ذلك

Imam Malik رحمه الله has deduced from this verse that the Rawafid who hate the Sahabah رضي الله عنهم are disbelievers, according one narration from him. He says, “Because they hate the Sahabah رضي الله عنهم, and whoever hates the Sahabah رضي الله عنهم is a Kafir because of this verse.” A group of scholars have agreed with him in this regard.[5]

Al Qurtubi says:

لقد أحسن مالك في مقالته وأصاب في تأويله، فمن نقص واحدا منهم أو طعن عليه في روايته فقد رد على الله رب العالمين وأبطل شرائع الإسلام

Imam Malik has made a profound statement and is indeed correct in his interpretation. Hence whoever denigrates any of them or criticises him in his narrations

[6] has indeed rejected what Allaah has said and has nullified the Shari'ah of Islam.[7]

Imam Ahmed

Several narrations have been narrated from him regarding making Takfeer of them ...

Al Khallal narrates from Abu Bakr al Marwadhi:

سألت أبا عبد الله عمن يشتم أبا بكر وعمر وعائشة؟ قال: ما أراه على الإسلام

I asked Abu 'Abdullah regarding a person who reviles Abu Bakr رضي الله عنه، Umar رضي الله عنه، and 'Aisha رضي الله عنها. He replied, "I don't see him to be on Islam." [8]

Al Khallal also says that 'Abdul Malik ibn 'Abdul Hamid informed him:

من شتم أخاف عليه الكفر مثل الروافض، ثم قال: من شتم أصحاب النبي صلى الله عليه وسلم لا نأمن أن يكون قد مرق من الدين

He who reviles, we fear disbelief upon him, like the Rawafid. He then said, "Whoever reviles the Companions of Nabi ﷺ we fear regarding him leaving the fold of Islam.[9]

He also says that ‘Abdullah ibn Ahmed ibn Hanbal informed him that:

سألت أبي عن رجل شتم رجلا من أصحاب النبي صلى الله عليه وسلم فقال: ما أراه على الإسلام

I asked my father regarding a person who reviles an individual from the Sahabah رضي الله عنهم of Nabi ﷺ. He replied, “I do not consider him to be upon Islam.” [10]

Likewise, the following appears in *Kitab al Sunnah* of Imam Ahmed regarding the Rafidah:

هم الذين يتبرأون من أصحاب النبي محمد صلى الله عليه وسلم يسبونهم وينتقصونهم ويكفرون الأئمة إلا أربعة: علي وعمار والمقداد وسلمان وليست الرافضة من الإسلام في شيء

They are the people who disassociate themselves from the Sahabah رضي الله عنهم of Nabi Muhammad ﷺ, revile them, and declare them Kufaar all the leaders besides four: ‘Ali رضي الله عنه, ‘Ammar, Miqdad and Salman. The Rafidah have nothing to do with Islam.[11]

As has passed, the Twelvers declare all the Sahabah رضي الله عنهم Kufaar besides a few who do not amount to the fingers of the hand. They curse them in their prayers and their visitations of the shrines, holy sites, and in

their canonical books. They also make Takfeer of all those who follow them till the Day of Judgment.[12]

Ibn ‘Abdul Qawi mentions:

وكان الإمام أحمد يكفر من تبرأ منهم (أي الصحابة) ومن سب عائشة أم المؤمنين ورمأها مما برأها الله منه وكان يقرأ يَعْظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ

Imam Ahmed would make Takfeer of any person who disassociated himself from the Sahabah رضي الله عنهم and reviled ‘Aisha رضي الله عنها, the Mother of the Believers, and accused her of what Allaah has exonerated her from. He would often read the verse: Allaah warns you against returning to the likes of this [conduct], ever, if you should be believers.[13]

Ibn Taymiyyah has, however, mentioned in his *Majmu’ al Fatawa* that there is difference of opinion regarding the declaring the Rawafid Kufaar reported from Imam Ahmed and others.[14] But the citations from Imam Ahmed that have passed are explicit regarding his Takfeer of the Shia.

Ibn Taymiyyah has alluded to the reason why some scholars have not made Takfeer of those who revile the Sahabah رضي الله عنهم which maybe resolves the apparent contradiction in the statements of Imam Ahmed:

وأما من سبهم سبا لا يقدر في عدالتهم ولا في دينهم مثل وصف بعضهم بالبخل أو الجبن أو قلة العلم أو عدم الزهد ونحو ذلك فهذا هو الذي يستحق التأديب والتعزير، ولا نحكم بكفره بمجرد ذلك، وعلى هذا يحمل كلام من لم يكفرهم من أهل العلم

As for those who revile them in ways which do not tarnish their integrity and their Deen, for example, by describing some of them with miserliness, cowardice, lack of knowledge and lack of disinclination from this world, etc., they deserve to be disciplined and punished. But we will not make Takfeer of them merely because of that. The statements of those who do not make Takfeer of them from the people of knowledge will be interpreted in this light.[15]

In other words, those who revile them in ways that tarnish their integrity and Deen will be considered a disbeliever according to the people of knowledge.

Al Bukhari (d. 256 A.H)

He says:

ما أبالي صليت خلف الجهمي والرافضي أم صليت خلف اليهود والنصارى، ولا يسلم عليهم ولا يعادون ولا يناكحون ولا يشهدون ولا تؤكل ذبائحهم

I do not bother whether I read Salah behind a Jahmi and a Rafidi or behind the Jews and the Christians. They will not be greeted, they will not be visited, marriages cannot be contracted with them, they cannot testify and their slaughtered animals cannot be eaten.[16]

‘Abdullah ibn Idris [17]

He said:

ليس لرافضي شفعة إلا لمسلم

There is no right of *Shuf'ah* [18] for a Rafidi but for a Muslim.[19]

‘Abdul Rahman ibn Mahdi [20]

Al Bukhari says that ‘Abdul Rahman ibn Mahdi said:

هما ملتان الجهمية والرافضية

They are two distinct religions: the Jahmiyyah and the Rafidiyyah.[21]

Al Firyabi [22]

Al Khallal has narrated:

أخبرني حرب بن إسماعيل الكرماني، قال: حدثنا موسى بن هارون بن زياد قال: سمعت الفريابي ورجل يسأله عن شتم أبا بكر قال: كافر، قال:

فيصلى عليه، قال: لا. سألته كيف يصنع به وهو يقول لا إله إلا الله، قال:
لا تمسوه بأيديكم ارفعوه بالخشب حتى تواروه في حفرة

Harb ibn Ismail al Kirmani informed me — Musa ibn Harun narrated to us, “I heard al Firyabi saying when a person asked him regarding someone who reviles Abu Bakr رضي الله عنه, ‘He is a disbeliever.’ He further asked, “Will his funeral prayer be performed?” to which he replied, “No.” I then asked him what should be done with him when he professes that there is none worthy of worship besides Allaah?” He replied, “Do not touch him with your hands, raise him with a stick till you cover him in a whole.” [23]

Ahmed ibn Yunus [24]

He said:

لو أن يهوديا ذبح شاة وذبح رافضي شاة لأكلت ذبيحة اليهودي ولم آكل
ذبيحة الرافضي لأنه مرتد عن الإسلام

If a Jew slaughters an animal and a Shia slaughters an animal, I would rather eat the slaughtered animal of the Jew and not eat the slaughtered animal of the Shia, because he is an apostate.[25]

Abu Zur’ah al Razi [26]

He said:

إذا رأيت الرجل ينتقص أحدا من أصحاب رسول الله صلى الله عليه وسلم فاعلم أنه زنديق، لأن مؤدى قوله إلى إبطال القرآن والسنة

If you see a person denigrating any of the Companions of Nabi ﷺ then know that he is a heretic, because the implication of his statement is rendering the Qur'an and the Sunnah false.[27]

Ibn Qutaybah [28]

He said:

بأن غلو الرافضة في حب علي المتمثل في تقديمه على من قدمه رسول الله صلى الله عليه وسلم وصحابته عليه، وادعائهم له شركة النبي صلى الله عليه وسلم في نبوته، وعلم الغيب للأئمة من ولده وتلك الأقاويل والأمور السرية قد جمعت إلى الكذب والكفر أفرط الجهل والغبوة

The fanaticism of the Rafidah in the love of 'Ali رضي الله عنه which is represented in giving him preference over those to whom Rasul Allaah ﷺ and his Companions gave preference, their claim that he shared prophethood with Nabi ﷺ, their claim that knowledge of the unseen was accorded to the Imams of his progeny, and all those other eerie views and clandestine matters, have gathered ignorance and foolishness coupled with lies and Kufr, disbelief.[29]

‘Abdul Qahir al Baghdadi [30]

He said:

وأما أهل الأهواء من الجارودية والهشامية والجهمية والإمامية الذين أكفروا خيار الصحابة... فإننا نكفرها ولا تجوز الصلاة عليهم عندنا ولا الصلاة خلفهم

As for the heretics, i.e., the Jarudiyyah, the Hishamiyyah, the Jahmiyyah and the Imamiyyah who declare the Sahabah رضي الله عنهم Kufaar, we declare them to be Kufaar. It is not permissible to perform their funeral prayers nor is it permissible to read Salah behind them.[31]

He also says:

وتكفير هؤلاء واجب في إجازتهم على الله البداء، وقولهم بأنه قد يريد شيئاً ثم يبدو له، وقد زعموا أنه إذا أمر بشيء ثم نسخه فإنما نسخه لأنه بدا له فيه. وما رأينا ولا سمعنا بنوع من الكفر إلا وجدنا شعبة منه في مذهب الرافضة

Making Takfeer of these people is compulsory because of their belief of *Bada'*, i.e., their belief that he at times can intend something and subsequently otherwise can occur to him; they claim that when he issues an order regarding something and thereafter abrogates it, he abrogates it because otherwise occurred to him. We have not seen or heard of any type of disbelief but that

we have found a portion of it in the dogma of the Rafidah.[32]

Qadi Abu Ya'la [33]

He said:

وأما الرافضة فالحكم فيهم.. إن كفر الصحابة أو فسقهم بمعنى يستوجب به النار فهو كافر

As for the Rafidah, the ruling regarding them... is that if he declares the Sahabah رضي الله عنهم Kufaar or impugns them in a way that necessitates Hell-fire; he is a disbeliever.[34]

Ibn Hazm

He said:

وأما قولهم (يعني النصارى) في دعوى الروافض بتدليل القرآن فإن الروافض ليسوا من المسلمين، إنما هي فرقة حدث أولها بعد موت رسول الله صلى الله عليه وسلم بخمس وعشرين سنة... وهي طائفة تجري مجرى اليهود والنصارى في الكذب والكفر

As for their claim (the Christians) regarding the belief of the Rafidah regarding the distortion of the Qur'an, the Rawafid are not Muslims; their spear headers emerged twenty-five years after the demise of Rasul Allaah ﷺ. They are a sect like the Jews and the Christians in falsehood and disbelief.[35]

He also says:

ومن قول الإمامية قديما وحديثا أن القرآن مبدل

The Imamiyyah in the past and present assert that the Qur'an is distorted.[36]

Thereafter he says:

القول بأن بين اللوحين تبديلا كفر صريح وتكذيب لرسول الله صلى الله عليه وسلم

The view that distortion occurred between the two covers is emphatic disbelief and a refutation of Rasul Allaah ﷺ.[37]

He also says:

ولا خلاف بين أحد من الفرق المنتمية إلى المسلمين من أهل السنة والمعتزلة والخوارج والمرجئة والزيدية في وجوب الأخذ بما في القرآن وأنه المتلو عندنا... وإنما خالف في ذلك قوم من غلاة الروافض وهم كفار بذلك مشركون عند جميع أهل الإسلام وليس كلامنا مع هؤلاء وإنما كلامنا مع أهل ملتنا

There is no dispute between the various subsects which subscribe to Islam, viz. the Ahlus Sunnah, the Mu'tazila, the Khawarij, the Murjiah and the Zaidiyyah that it is compulsory to latch onto whatever is in the Qur'an and

that it will be recited. Only the extremist Rawafid have differed in this regard. But they are disbelievers and polytheist according to all the Muslims and hence our discussion is not with these people, it is rather with the people of our religion.[38]

He also says:

واعلموا أن رسول الله لم يكتُم من الشريعة كلمة فما فوقها، ولا أطلع أخص الناس به من ابنة أو ابن عم أو زوجة أو صاحب على شيء من الشريعة كتّمه عن الأحمر والأسود ورعاة الغنم، ولا كان عنده عليه السلام سر ولا رمز ولا باطن غير ما دعا الناس كلهم إليه، فلو كتّمهم شيئاً لما بلغ كما أمر، ومن قال هذا فهو كافر

Know well that Rasul Allaah ﷺ has not concealed a word or even less of the Shari'ah, nor did he impart to the closest of people to him, his daughter, son-in-law, wife or any other Companion for that matter, any aspect of the Shari'ah which he concealed from the red skinned, the black-skinned, and the shepherds. He likewise did not have any secret, sign or esoteric knowledge other than what he invited the people to. Had he concealed anything from them he would not have failed to convey as he was ordered to. And whoever says this is a disbeliever... [39]

Al Isfara'ini [40]

After citing various beliefs of the Rawafid, like the declaration of the Sahabah رضي الله عنهم Kufaar, the

interpolation of the Qur'an, and their anticipation of the advent of the Mahdi who will come out to them and teach them Shari'ah and thereafter asserting that all the sects of the Imamiyyah unanimously believe in all these beliefs; he says:

وليسوا في الحال على شيء من الدين، ولا مزيد على هذا النوع من الكفر
إذ لا بقاء فيه على شيء من الدين

At the moment they are not upon anything of Deen. And there is no extent of disbelief which is worse than this type of disbelief, for with it there is no remaining upon Din whatsoever.[41]

Abu Hamid al Ghazali [42]

ولأجل قصور فهم الروافض عنه ارتكبوا البداء ونقلوا عن علي رضي الله عنه أنه كان لا يخبر عن الغيب مخافة أن يبدو له تعالى فيه فيغيره. وحكوا عن جعفر بن محمد أنه قال: ما بدا لله في شيء كما بدا له في إسماعيل أي في أمره بذبحه... وهذا هو الكفر الصريح، ونسبة الإله تعالى إلى الجهل والتغير ويدل على استحالة ما دل على أنه محيط بكل شيء علما

Due to the Rawafid not being able to fully grasp this concept [43] they invented the idea of Bada'. Hence, they narrate from 'Ali رضي الله عنه that he would not give information regarding the matters of the unseen due to the fear that otherwise could occur to Allaah due to which he would change a particular matter.[44] Likewise they have narrated from Jafar ibn Muhammad

that he said, “In nothing has otherwise occurred to Allaah as it occurred to him regarding Ismail, i.e., his order to slaughter him...” [45] This is outright disbelief and attribution of ignorance and change to Allaah ﷻ. The impossibility of this is clearly indicated in the verse which states that he has encompassed everything in terms of knowledge.[46]

He likewise says:

فلو صرح مصرح بكفر أبي بكر وعمر رضي الله عنهما فقد خالف الإجماع وخرقه، ورد ما جاء في حقهم من الوعد بالجنة والثناء عليهم والحكم بصحة دينهم وثبات يقينهم وتقدمهم على سائر الخلق في أخبار كثيرة... فقائل ذلك إن بلغته الأخبار واعتقد مع ذلك كفرهم فهو كافر. بتكذيبه رسول الله صلى الله عليه وسلم فمن كذبه بكلمة من أقاويله فهو كافر بالإجماع

If someone unambiguously asserts the disbelief of Abu Bakr رضي الله عنه and ‘Umar رضي الله عنه, then he has indeed violated the consensus of the Ummah and opposed it. He has rejected all the merits that have been reported regarding them deserving Jannat, regarding their praises, the validity of their Deen, the firmness of their faith and their excellence over the rest of the creation, amidst other narrations. Hence if the narrations reach a person who holds this view and despite that he still avers that they are disbelievers, then he is a disbeliever due to him belying Rasul Allaah ﷺ;

any person who belies even a word of the statements of Rasul Allaah ﷺ is a disbeliever according to the consensus of the Ummah.[47]

Qadi 'Ayad [48]

He said:

نقطع بتكفير غلاة الرافضة في قولهم إن الأئمة أفضل من الأنبياء

We definitively make Takfeer of the extremist Rafidah who say that the Imams are better than the Ambiya'. [49]

He also says:

وكذلك يحكم بكفر من قال: بمشاركة علي في الرسالة للنبي صلى الله عليه وسلم وبعده، وأن كل إمام يقوم مقام النبي صلى الله عليه وسلم في النبوة والحجة، وأشار بأن هذا مذهب أكثر الرافضة. وكذلك من ادعى منهم أنه يوحى إليه وإن لم يدع النبوة

وقال: وكذلك نكفر من أنكر القرآن أو حرفاً منه، أو غير شيئاً منه أو زاد فيه كفعل الباطنية والإسماعيلية

Likewise, the ruling of Takfeer will be issued regarding a person who says that 'Ali رضي الله عنه shared prophethood with Nabi ﷺ and (enjoys prophethood) after him as well, and that every Imam is equal to Nabi ﷺ in prophethood and authority (he has indicated that this is the viewpoint of most of the Rafidah). [50]

Likewise a person who claims that revelation is sent to him will also be declared a Kafir even though he does not claim Nubuwwah.[51]

We also make Takfeer of anyone who rejects the Qur'an or even a letter thereof, distorts anything therein or adds to it, as is the doings of the Batiniyyah and the Ismailiyyah.[52]

Al Sam'ani [53]

He has said:

واجتمعت الأمة على تكفير الإمامية، لأنهم يعتقدون تضليل الصحابة وينكرون إجماعهم وينسبونهاهم إلى ما يليق بهم

The consensus of the Ummah upon the Takfeer of the Imamiyyah; because they believe in the deviance of the Sahabah رضي الله عنهم, deny their consensus, and attribute to them what fits their (the Shia) profile.[54][55]

Al Razi [56]

Al Razi states that the Asha'irah consider the Rawafid Kufaar for three reasons:

أولها: أنهم كفروا سادات المسلمين، وكل من كفر مسلماً فهو كافر لقوله عليه السلام: من قال لأخيه يا كافر فقد باء به أحدهما. فإذن يجب تكفيرهم

وثانيها: أنهم كفروا قوما نص الرسول عليه السلام بالثناء عليهم وتعظيم شأنهم، فيكون تكفيرهم تكذيباً للرسول عليه السلام

وثالثها: إجماع الأمة على تكفير من كفر سادات الصحابة

Firstly, because they make Takfeer of the eminent figures of the Muslims, and any person who declares a Muslim as a Kafir is a disbeliever due to the hadith of Nabi ﷺ, “Whoever tells his brother, *O Kafir*, then one of them will return with it.” [57] Hence it is compulsory to make Takfeer of them.

Secondly, because they consider a people whom Rasul Allaah ﷺ has emphatically praised and extolled as Kufaar. Their Takfeer (of these people) thus is a refutation of Rasul Allaah ﷺ.

Thirdly, the consensus of the Ummah upon the Takfeer of all those who declare the noble Sahabah رضي الله عنهم to be Kufaar.[58]

Ibn Taymiyyah

He says:

من زعم أن القرآن نقص منه آيات وكتمت، أو زعم أن له تأويلات باطنة تسقط الأعمال المشروعة، فلا خلاف في كفرهم. ومن زعم أن الصحابة ارتدوا بعد رسول الله عليه الصلاة والسلام فهذا لا ريب أيضا في كفره، لأنه مكذب لما نصه القرآن في غير موضع من الرضى عنهم والثناء عليهم. بل من يشكك في كفر مثل هذا فإن كفره متعين، فإن مضمون هذه المقالة أن نقلة الكتاب والسنة كفارا أو فساق، وإن هذه الآية التي هي كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ وخيرها هو القرن الأول، كان عامتهم كفارا أو فساقا، ومضمونها أن هذه الأمة شر الأمم وأن سابقي هذه الأمة هم شرارها وكفر هذا مما يعلم بالاضطرار من دين الإسلام.

He who claims that verses of the Qur'an were omitted or concealed, or claims that they have esoteric interpretations which drop all Shar'i obligations, there is no doubt regarding their disbelief. Likewise, he who claims that the Sahabah رضي الله عنهم apostatised after Rasul Allaah ﷺ, there is no doubt regarding his disbelief as well; because he is thereby refuting the praises and the announcements of pleasure emphatically stated regarding them in the Qur'an in several places. In fact, a person who doubts the disbelief of such a person his disbelief is definite. This is because this view implies that the transmitters of Qur'an and the Sunnah were either disbelievers or imposters; the verse, '*you are the best of nations taken out for the benefit of men*' [59] suggests that the best thereof was the first generation, but (according to this view) majority of them were either disbelievers or imposters, which implies that this Ummah is the worst of nations and that the first

generation therein are the worst among them. The disbelief contained therein is obvious in the Deen of Islam.[60]

He also says:

إنهم شر من عامة أهل الأهواء، وأحق بالقتال من الخوارج

They are worse than most of the ‘people of Bidah’ and more deserving of being killed than even the Khawarij.[61]

Thereafter he says that they have disbelieved in what Rasul Allaah ﷺ came with in ways which are innumerable but by Allaah.

At times they belie the traditions which are authentically reported from him and at times they deny the meanings and implications of the Qur’an.

This is so because of the following:

- Allaah has mentioned the praises of the Sahabah رضي الله عنهم in the Qur’an, the glad tidings of being pleased with them, and the exhortation to seek forgiveness for them, all of which the Rawafid don’t believe.

- He has enjoined upon us in His Book the establishing of Jumu'ah, Jihad, and loyalty to the rulers; which the Shia are completely away from.
- He has emphasised in His Book the importance of associating with the believers, loving them, and striving to bring about unity among them; which they do not do.
- He has likewise emphasised the prohibition of associating with the disbelievers and loving them; which they do not uphold.
- He has made forbidden in His Book the blood of Muslims, their wealth, their integrity, backbiting, taunting, and denigrating; all of which the Shia violate and consider permissible.
- He has exhorted us in His Book to hold on to the majority and live with mutual love and has prohibited us from disunity and sectarianism; from which the Shia are the furthest of people.
- He has mentioned in His Book the importance of obeying Rasul Allaah ﷺ, loving him, and carrying his orders; which they are very distant from.
- He has mentioned in His Book the rights of the wives of Nabi ﷺ which the Shia consider themselves exempted from.
- He has emphasised in His Book monotheism, acknowledging his dominion alone, and worshipping him alone; which the Shia are away from due to them being the most extreme in their

veneration of graves which they have taken as deities besides Allaah.

- He has informed of His names and attributes; which they do not believe in.
- And lastly, He has also mentioned that He is capable of doing everything, that He is the Creator of everything, that only that which He wants will happen, and that there is no strength but from Allaah; all of which they disbelieve in.

Ibn Taymiyyah then says:

ومن اعتقد من المنتسبين إلى العلم أو غيره أن قتال هؤلاء بمنزلة قتال البغاة الخارجين على الإمام بتأويل سائغ... فهو غلط جاهل بحقيقة شريعة الإسلام... لأن هؤلاء خارجون عن نفس شريعة رسول الله صلى الله عليه وسلم وسنته شرا من خروج الخوارج الحرورية، وليس لهم تأويل سائغ، فإن تأويل السائغ هو الجائز الذي يقر صاحبه عليه إذا لم يكن فيه جواب كتأويل العلماء المنتازعين في موارد الاجتهاد. وهؤلاء ليس لهم ذلك بالكتاب والسنة والإجماع، ولكن لهم تأويل من جنس تأويل اليهود والنصارى، وتأويلهم شر تأويلات أهل الأهواء.

Whoever from the people of knowledge asserts that fighting these people is just like fighting those who rebel against the ruler due to an allowable interpretation, is indeed mistaken and ignorant of the Shari'ah of Islam; because these people have departed from the Shari'ah

of Rasul Allaah ﷺ and his Sunnah in ways which are more reprehensible than the departure of the Khawarij; they have no allowable interpretation.[62] An allowable interpretation is one which is inherently permissible and the proponent thereof is left (to act upon it) if there is no counterargument. But these people do not have any such interpretations, as can be established from the Qur'an, the Sunnah, and the consensus of the Ummah; their interpretations are like the interpretations of the Jews and the Christians and are the worst of interpretations propounded by the deviant sects. [63]

However, although Ibn Taymiyyah makes Takfeer of the bearers of these views, but his Takfeer of a specific individual is dependent upon the establishment of evidence and the reaching of the message. Hence, he gave the following Fatwa when the Muslims captured the Shia in Sham:

وقد علم أنه كان بساحل الشام جبل كبير فيه ألوف من الرافضة يسفكون دماء الناس ويأخذون أموالهم، وقتلوا خلقا عظيما وأخذوا أموالهم ولما انكسر المسلمون سنة غازان أخذوا الخيل والسلاح والأسارى وباعوهم للكفار والنصارى بقبرص، وأخذوا من مر بهم من الجند وكانوا أضمر على المسلمين من جميع الأعداء، وحمل بعض أمرائهم راية النصارى، وقالوا له: إيما خير المسلمون أو النصارى؟ فقال: بل النصارى، فقالوا له: مع

من تحشر يوم القيامة؟ فقال: مع النصارى وسلموا إليهم بعض بلاد المسلمين

ومع هذا فلما استشار بعض ولاة الأمر في غزوهم وكتبت جوابا مبسوطا في غزوهم... وذهبنا إلى ناحيتهم، وحضر عندي جماعة منهم وجرت بيني وبينهم مناظرات ومفاوضات يطول وصفها، فلما فتح المسلمون بلادهم، وتمكن المسلمون منهم نهيتهم عن قتلهم، وعن سبيهم وأنزلناهم في بلاد المسلمين متفرقين لئلا يجتمعوا

It is well-established that at the seaside of Sham there was a big mountain which was inhabited by thousands of Rafidah who went about shedding the blood of people and usurping their wealth; they killed a great amount of people and took their belongings. When the Muslims were defeated in the year of Ghazan [64] they took the horses, weaponry, and prisoners and sold them to the disbelievers and the Christians in Cyprus. They also took whoever of the Muslims passed by them from the army and proved more harmful for the Muslims than all other enemies. One of their leaders even went to the extent of carrying the flag of the Christians who asked him, "Who is better, the Muslims or the Christians? To which he replied, "The Christians." They thereafter asked, "With whom will you be raised on the Day of Judgment? He said, "With the Christians." They handed over to them the lands of the Muslims.

Despite all of this when one of the governors consulted me regarding waging war against them, I wrote a

detailed answer regarding fighting them... [65]
 Subsequently we went to them and a group of their scholars visited me and debates and negotiations took place, which is too much to describe. And when the Muslims conquered their town and the Muslims had full control over them, I prevented them from killing them and taking them as captives. Hence, we made them settle in various parts of the Muslim lands so that they are not able to reunite. [66]

This Fatwa of a leading scholar of the Ahlus Sunnah in his time reveals that the Ahlus Sunnah follow the truth which Rasul Allaah ﷺ brought to them from his Lord. They do not make Takfeer of everyone who opposes them, rather they know the truth better and are more merciful to the bondsmen. As opposed to the various deviants who invent views and ideas and make Takfeer of anyone who opposes them in those ideas. [67]

Ibn Kathir [68]

After citing a few narrations which are well-established in the Sunnah and which entail a refutation of *Nass* (emphatic appointment), *Wasiyyah* (bequest), which the Shia claim for 'Ali رضي الله عنه he mentions the following:

ولو كان الأمر كما زعموا لما رد ذلك أحد من الصحابة فإنهم كانوا أطوع لله ولرسوله في حياته وبعد وفاته، من أن يفتاتوا عليه فيقدموا غير من قدمه، ويؤخروا من قدمه بنصه، حاشا وكلا. ومن ظن بالصحابة رضوان الله عليهم ذلك فقد نسبهم بإجماعهم إلى الفجور، والتواطؤ على معاندة الرسول صلى الله عليه وسلم ومضاداتهم في حكمه ونصه، ومن وصل من الناس إلى هذا المقام فقد خلع ربقة الإسلام وكفر بإجماع الأئمة الإعلام، وكان إراقة دمه أحل من إراقة المدام.

Had the matter been as they claim, none of the Sahabah رضي الله عنهم would reject that; because they were more obedient to Allaah and his Rasul Allaah ﷺ, during his lifetime and after his demise, than would invent lies against him and push forth a person other than the one whom he put forward with his emphatic appointment. This is never possible. Whoever thinks of the Sahabah رضي الله عنهم in this way has indeed tainted all of them with transgression, agreeing upon opposing Rasul Allaah ﷺ and contradicting him in his orders and emphatic appointment. And hence whoever reaches this extent has indeed renounced his allegiance to Islam and is a disbeliever according to the consensus of the eminent scholars, owing to which shedding his blood is more admissible than the spilling of wine.[69]

It has passed already that the Rafidah claim that Rasul Allaah ﷺ emphatically nominated 'Ali رضي الله عنه and that the Sahabah رضي الله عنهم rejected that appointment as a result of which they apostatised. This is

unanimously propounded by their ancient and contemporary scholars.[70]

Abu Hamid Muhammad al Maqdisi [71]

After discussing the various sects of the Shia and their beliefs he concludes:

لا يخفى على كل ذي بصيرة وفهم من المسلمين أن أكثر ما قدمناه في الباب قبله من عقائد هذه الطائفة الرافضة على اختلاف اصنافها كفر صريح، وعناد مع جهل قبيح لا يتوقف الواقف عليه من تكفيرهم والحكم عليهم بالمروق من دين الإسلام

It is not unclear to any person of insight and understanding from amongst the Muslims that most of what we presented in the previous chapter regarding the beliefs of this Rafidah cult, with all the variances, is open disbelief, obstinateness, and despicable ignorance. A person who comes to learn of them will not hesitate in making Takfeer⁶ of them and issuing a ruling of them departing from the Deen of Islam.[72]

Abu al Mahasin Yusuf al Wasiti [73]

⁶ Declare them to be Kufaar.

He mentions a few reasons why they should be declared as Kufaar. Amongst them are the following:

إنهم يكفرون بتكفيرهم لصحابة رسول الله صلى الله عليه وسلم الثابت تعديلهم وتزكيتهم في القرآن بقوله تعالى: لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وبشهادة الله تعالى لهم أنهم لا يكفرون بقوله تعالى: فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ.

ويكفرون باستغنائهم عن حج بيت الله الحرام بزيارة قبر الحسين لزعهم أنها تغفر الذنوب وتسميتهم لها الحج الأكبر، ومن ذلك أنهم يكفرون بترك جهاد الكفار والغزو لهم الذي يزعمون أنه لا يجوز إلا مع الإمام المعصوم وهو غائب.

وأنهم يكفرون بإعابتهم السنن المتواتر فعلها عن النبي صلى الله عليه وسلم من الجماعة والضحي والوتر والرواتب قبل المكتوبات من الصلوات الخمس وبعدها، وغير ذلك من السنن المؤكدات.

They are to be declared as Kufaar due to them declaring the Sahabah رضي الله عنهم of Rasul Allaah ﷺ as Kufaar, whose integrity is established in the Qur'an in the verse 'so that you may be witnesses upon the people' [74] and by the testimony of Allaah ﷻ that they are not disbelievers in the verse 'But if they [i.e., the disbelievers] deny it, then We have entrusted it to a people who are not therein disbelievers.' [75]

They are likewise to be declared Kufaar on the basis that they display independence from doing Hajj to the House of Allaah ﷻ due to replacing it with visiting the grave of

Hussain, which according to them is a source of forgiveness of sins and which they deem the *al Hajj al Akbar*, the great Hajj.

They will also be declared Kufaar due to them leaving Jihad against the enemy and waging war against them which according to them is not permissible but with an infallible Imam who is absent.[76]

Similarly, they will be declared Kufaar due to them criticising the Sunnah of Rasul Allaah ﷺ which are diffusely transmitted from him, for example adherence to congregational prayer, prayer of forenoon, emphasised Sunnah prayers which are to be performed before the five Salahs and after them, amongst other emphasised Sunnahs.[77]

‘Ali ibn Sultan al Qari [78]

He says:

وأما من سب أحدا من الصحابة فهو فاسق ومبتدع بالإجماع إلا إذا اعتقد أنه مباح كما عليه الشيعة وأصحابهم أو يترتب عليه ثواب كما هو دأب كلامهم أو اعتقد كفر الصحابة وأهل السنة فإنه كافر بالإجماع

As for the one who swears any of the Sahabah رضي الله عنهم he is a sinner and an innovator according to the

consensus of the Ummah, unless he considers doing so to be permissible, as is the view of the Shia and their ilk, deems it to be yielding of reward, or believes in the disbelief of the Sahabah رضي الله عنهم and the Ahlus Sunnah. Such a person will then be a disbeliever according to the consensus of the Ummah.[79]

He goes on to mention several evidences from the Qur'an and the Sunnah which extoll the virtues of the Sahabah رضي الله عنهم and thereafter deduces therefrom the disbelief of the Shia due to their belief regarding them.[80]

He also mentions that one of the reasons the Shia are declared Kufaar is because they claim that omissions and distortions have taken place in the Qur'an and presents some of their views in that regard.[81]

Muhammad ibn 'Abdul Wahhab

Imam Muhammad ibn 'Abdul Wahhab has issued the ruling of several doctrines of the Shia equating to disbelief. Hence after presenting the belief of the Twelvers regarding the denigration of the Sahabah رضي الله عنهم and cursing them, and presenting what Allaah and his Rasul ﷺ have said regarding them, he says:

فإذا عرفت أن آيات القرآن تكاثرت في فضلهم، والأحاديث المتواترة بمجموعها ناصة على كمالهم، فمن اعتقد فسقهم أو فسق مجموعهم وارتدادهم وارتدادهم واعتقاد حقية سبهم أو اعتقاد حقية سبهم وإباحته، أو سبهم مع اعتقاد حقية سبهم أو حليته فقد كفر بالله تعالى ورسوله... والجهل بالتواتر القاطع ليس بعذر، وتأويله وصرفه عن غير دليل معتبر غير مفيد، كمن أنكر فرضية الصلوات الخمس جهلا لفرضيتها، فإنه بهذا الجهل يصير كافرا، وكذا لو أولها على غير المعنى الذي نعرفه فقد كفر، لأن العلم الحاصل من نصوص القرآن والأحاديث الدالة على فضلهم قطعي.

ومن خص بعضهم بالسب فإن كان ممن تواتر النقل في فضله وكماله كالخلفاء فإن اعتقد حقية سبه أو إباحته فقد كفر لتكذيبه ما ثبت قطعا عن رسول الله صلى الله عليه وسلم ومكذبه كافر، وإن سبه من غير اعتقاد حقية سبه أو إباحته فقد تفسق، لأن سباب المسلم فسوق، وقد حكم بعض فيمن سب الشيخين بالكفر مطلقا. وإن كان ممن لم يتواتر النقل في فضله وكماله، فالظاهر أن سابه فاسق إلا أن يسبه من حيث صحبته لرسول الله صلى الله عليه وسلم فإن ذلك كفر.

وغالب هؤلاء الرافضة الذين يسبون الصحابة يعتقدون حقية سبهم أو إباحته بل وجوبه، لأنهم يتقربون بذلك إلى الله تعالى ويرون ذلك من أجل أمور دينهم

Now you have learnt that the verses of the Qur'an regarding their virtues are abundant, and the diffusely transmitted narrations are all emphatic regarding their perfection. Hence any person who believes that they were sinners/their entire group was sinful, that they apostatised/their entire group apostatised, that it is

correct and permissible to denigrate them, or denigrates them considering it to be correct or permissible; has indeed disbelieved in Allaah ﷻ and His Rasul ﷺ. Being unaware of a categorically established phenomenon of Din is no excuse; likewise interpreting such a phenomenon with an interpretation which is not backed by evidence or diverting it from its established meaning is useless. For example, a person who rejects the obligation of the five daily Salahs due to not being aware of its obligatory status, because of his unawareness he will become a disbeliever; similarly, if he interprets it with an interpretation other than the one, we know he will become a disbeliever. The reason being that the knowledge which we draw from the verses of the Qur'an and from the Sunnah which extoll their virtues is definitive.

Whoever denigrates a specific individual from among them, if his virtue and nobility is established through diffuse transmissions, like the Khulafa', and the denigrator considers it correct or permissible to denigrate him, then he becomes a disbeliever, due to him belying that which is categorically established from Nabi ﷺ; and any person who denies such an aspect is a disbeliever. However, if he reviles him not considering it to be correct or permissible then he is a sinner; because reviling a believer is a sin. Some have, however,

unconditionally considered a person who reviles Abu Bakr رضي الله عنه and 'Umar رضي الله عنه to be a disbeliever.

And if he is such that his virtue is not definitively established, then apparently the one who denigrates him is a sinner, unless he reviles him due to him being a Sahabi of Rasul Allaah ﷺ, for that is disbelief.

Most of these Rafidah who revile the Sahabah رضي الله عنهم consider it correct or permissible, in fact even compulsory to do so, because they aspire to seek closeness to Allaah ﷻ by doing so and consider it to be the greatest aspect of their dogma [82].[83]

Thereafter he says:

وما صح عن العلماء من أنه لا يكفر أهل القبلة فمحمول على من لم بدعته مكفرة... ولا شك أن تكذيب رسول الله فيما ثبت عنه قطعاً كفر، والجهل في مثل ذلك ليس بعذر

And what is authentically established from the scholars regarding not declaring people of the Qibla Kufaar is based upon people whose innovations do not result in disbelief. It is without doubt that belying Rasul Allaah ﷺ in aspects which are categorically established from him is disbelief. And ignorance in such aspect is no excuse.[84]

After presenting what features in their books regarding the interpolation of the Qur'an and omission occurring therein, he says the following:

يلزم من هذا تكفير الصحابة حتى علي حيث رضوا بذلك... وتكذيب قوله تعالى: لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ وقوله: إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ومن اعتقد عدم صحة حفظه من الإسقاط واعتقد ما ليس منه أنه منه فقد كفر

This necessitates making Takfeer of the Sahabah رضي الله including 'Ali رضي الله عنه (due to it implying) that they were 'pleased' with it... It also necessitates rejecting the verse: *'Falsehood cannot approach it from before it or from behind. Indeed, it is a revelation from a [Lord who is] Wise and Praiseworthy,'* and the verse: *'it is we who sent down the message [i.e., the Qur'an], and indeed, we will be its guardian.'* Hence, any person who believes that the Qur'an was not preserved from omissions and believes what is not actually part of it to be part of it has indeed disbelieved.^[85]

He likewise says the following regarding those who beseech others as intermediaries besides Allaah, as is the case of the Shia with their Imams:

ومن جعل بينه وبين الله وسائط يدعوهم يسألهم الشفاعة ويتوكل عليهم
كفر إجماعاً

Whoever believes in intermediaries between him and Allaah, whom he asks, seeks intercession from and relies upon, he has disbelieved according to the consensus of the Ummah.[86]

He has also said that whoever gives preference to the Imams over the Ambiya' he has disbelieved according to the consensus of the Ummah, as is reported by several scholars.[87]

Shah 'Abdul 'Aziz al Dehlawi [88]

After doing a comprehensive study of the Twelver dogma from their reliable sources he concludes thus:

ومن استكشف عقائدهم الخبيثة وما انطوا عليه، علم أن ليس لهم في
الإسلام نصيب وتحقق كفرهم لديه

A person who discovers their despicable beliefs and what they entail will realise that they have no share in Islam and their disbelief will become evident to him.[89]

Muhammad ibn 'Ali al Shawkani [90]

He says:

إن أصل دعوة الروافض كيان الدين ومخالفة شريعة المسلمين. والعجب كل العجب من علماء الإسلام وسلاطين الدين كيف تركوهم على هذا المنكر البالغ في القبح إلى غايته ونهايته، فإن هؤلاء المخذولين لما أرادوا رد هذه الشريعة المطهرة ومخالفتها طعنوا في أعراض العقول الضعيفة بهذه الذريعة الملعونة، والوسيلة الشيطانية. فهم يظهرون السب واللعن لخير الخليقة ويضمرون العناد للشريعة ورفع أحكامها عن العباد. وليس في الكبائر أشنع من هذه الوسيلة بها إليه، فإنه أقبح منها، لأنه عناد لله عزوجل ولرسوله ولشريعته.

فكان حاصل ما هم فيه من ذلك أربع كبائر كل واحدة منها كفر بواح: الأولى: العناد لله عزوجل، والثانية: العناد لرسوله صلى الله عليه وسلم، والثالثة العناد لشريعته المطهرة ومحاولة أبطالها، والرابعة تكفير الصحابة رضي الله عنهم الموصوفين في كتاب الله بأنهم أشداء على الكفار، وإن الله تعالى يغيب بهم الكفار، وأنه قد رضي عنهم مع أنه قد ثبت في هذه الشريعة المطهرة أن كفر مسلماً كفر كما في الصحيحين وغيرهما من إذا قال الرجل لأخيه: حديث ابن عمر أن النبي صلى الله عليه وسلم قال يا كافر فقد باء به أحدهما، فإن كان كما قال وإلا رجعت عليه.

وبهذا يتبين أن كل رافضي خبيث يصير كافراً بتكفيره لصحابي واحد، فكيف بمن كفر كل الصحابة، واستثنى أفراداً يسيرة تغطية لما هو فيه من الضلال على الطغام الذين لا يعقلون الحجج.

The very basis of the Rafidi propagation is a plot against the Din and an opposition of the Shari'ah of the Muslims.

Astonishing indeed is the case of the scholars of Islam and the rulers of Din. How did they leave these people upon this vice which has reached its furthest extent in despicableness? When these losers intended to reject the pristine Shari'ah and oppose it, they tarnished the reputations of the bearers thereof, without whom we have no other way of accessing it. They misled people with weak minds by way of this accursed ploy and satanic means. Hence, they openly revile and curse the best of creation and inwardly they bear enmity for the Shari'ah and desire to lift it away from the bondsmen.

In the major violations there is not any means more reprehensible than the means they have adopted, due to it being outright rebellion against Allaah ﷻ, His Rasul ﷺ, and the Shari'ah. Hence the crux of what they are steeped in is four major violations, each of which is open disbelief:

- 1) Rebellion against Allaah.
- 2) Rebellion against His Rasul.
- 3) Rebellion against His pristine Shari'ah and an attempt to discard it.
- 4) Declaring of the Sahabah رضي الله عنهم Kufaar *whom* Allaah ﷻ has described in the Qur'an by saying that they are stern against the disbelievers, that He enrages the

disbeliever by way of them and that He is pleased with them.

This is besides the fact that it is well established in this pristine Shari'ah that whoever declares a Muslim Kafir himself enters disbelief, as is established in the narration of Ibn 'Umar رضي الله عنه which appear in *Sahihayn* wherein Nabi ﷺ says: "When a person says to his brother, O disbeliever, one of them returns with it; if he is the way he said (then the pronouncer will be free), or else it will return to him (the pronouncer)." [91]

From this it is evident that every Rafidi is wicked and enters disbelief because of declaring even one Sahabi Kafir. What would the status of a person who declares all the Sahabah رضي الله عنهم Kufaar and excludes only a few individuals in order to conceal his misguidance from the riffraff who do not fathom evidences, be? [92]

The scholars of the Ottoman Empire

Zayn al 'Abidin ibn Yusuf al Askuni has reported in his book which he wrote during the reign of the Ottoman Sultan Muhammad Khan ibn Sultan Ibrahim Khan that the later scholars of the empire all unanimously issued Fatwas of their disbelief. [93]

The Scholars of Ma Wara' al Nahr [94]

Alusi the author of the *Tafsir* mentions:

ذهب معظم علماء ما وراء النهر إلى كفر الإثني عشرية وحكموا بإباحة دمائهم وأموالهم وفروج نسائهم، حيث إنهم يسبون الصحابة رضي الله عنهم لا سيما الشيخين وهما السمع والبصر منه عليه الصلاة والسلام، وينكرون خلافة الصديق ويقذفون عائشة أم المؤمنين رضي الله عنها مما برأها الله تعالى منه، يفضلون بأسرهم عليا كرم الله وجهه على غير أولي العزم من المرسلين، ومنهم من يفضل له عليه أيضا... ويجحدون سلامة القرآن العظيم من الزيادة والنقص

Majority of the *Ma Wara' al Nahr* scholars have opined that the Twelvers are disbelievers. They have issued the ruling of their blood, wealth, and women being permissible. This is because they revile the Sahabah رضي الله عنهم especially Abu Bakr رضي الله عنه and 'Umar رضي الله عنه who were like the ears and eyes of Nabi ﷺ, they reject the Khilafah of al Siddiq and accuse 'Aisha رضي الله عنها of that from which Allaah has exonerated her, they give preference to 'Ali رضي الله عنه over the prophets besides the *Ulu al 'Azam*, some amongst them give preference to him over them as well; [95] and they deny the preservation of the Qur'an from additions and omissions. [96]

These are some of the Fatwas of the scholars of Islam and their leaders in this regard. I will suffice on this amount.

In the books of *Fiqh* there are many more views regarding their disbelief which one can very easily refer to, and thus there is no need for mentioning them here.[97]

Important Points worth Consideration:

Firstly, these are the rulings of the scholars before the proliferation of the books of the Rawafid and their open disclosure of their beliefs which we see today. That is why the pages of this study include some beliefs of the Twelvers which the scholars of Islam previously attributed to the Batiniyyah Qaramitah, like the issue of the omissions and distortions in the Qur'an which is well-recorded in their books; just as it includes a fair amount of their beliefs regarding the principles of Deen. Over and above that, some of their beliefs which were not commonly known, like the belief of *Tinah* and others, were also included in this discussion.

All of this implies that the ruling regarding them today should be harder and sterner.

Secondly, the later Rafidah and the contemporaries among them have gathered the worst of ideas and the

most reprehensible of them; they have adopted the idea of the Qadariyyah regarding the denial of *Qadr*, the ideas of the Jahmiyyah regarding the denial of the attributes of Allaah and the Qur'an being created, the viewpoint of the Sufis, in the view of some of their eminent scholars, regarding the deviance of *Wahdah* (singularity of existence) and *Ittihad* (annihilation into the creator), the view of the Saba'iyyah regarding the deification of 'Ali رضي الله عنه, the view of the Khawarij regarding the Takfeer of the Muslims, and the view of the Murjiah in asserting that with the love of 'Ali رضي الله عنه no sin is harmful. Rather they have even treaded the path of the polytheists in venerating graves, going around them, performing Salah towards them with the Qibla behind them, and all other actions which are purely from the religion of the polytheists.[98]

After all of this, does there remain any doubt in this that this cult has chosen for itself a religion other than the religion of the Muslims? Although they have professed the *Shahadatan* but they have violated them with many violations, as you can see.

However, it is important to consider, according to the approach of the Ahlus Sunnah regarding Takfeer that these ideas which they hold, which are in complete contrast with the teachings of Rasul Allaah ﷺ, are surely disbelief; likewise, their actions which are akin to the actions of the disbelievers are also disbelief. But making

Takfeer of a specific individual from those who acknowledge the same Qibla and issuing a ruling of him being doomed to Jahannam forever is dependent upon the conditions of Takfeer being met and all impediments thereof being absent. That is to say that we will make general statements based on the proof-texts pertaining to promises, warnings, impugning, and making Takfeer, but a ruling regarding a specific person falling part of those generalisations will be suspended until evidence demanding that is found and is not contradicted. That is why the scholars do not make Takfeer of a person who, due to newly accepting Islam or due to growing up in a very distant village, considers any of the forbidden acts to be permissible; because the ruling of disbelief can only be issued after the reaching of the message, and probably amongst these people there are those whom the texts which are contrary to what they believe have not reached and therefore does not know that Nabi ﷺ was sent with them. Hence it will be said that a particular view constitutes disbelief, but only those people will be considered Kufaar against who such evidence is established that the denier thereof is rendered a disbeliever and not anyone else.^[99]

^[2] that the Shia consider it part of their Deen to curse the Sahabah رضي الله عنهم and make Takfeer of them, with the exception of individuals who barely amount to the number of fingers on the hand.

[3] Al Khallal: *al Sunnah* 2/557. The annotator of the text says that the chain or transmission is authentic.

[4] Surah al Fath: 29.

[5] *Tafsir Ibn Kathir* 4/219; *Ruh al Ma'ani*: 26/116; *al Sarim al Maslul* p. 579.

[6] The quote of one of the contemporary authorities regarding the narrations of Abu Hurairah, 'Amr ibn al 'As, and Samurah ibn Jundub not equating even to the wing of a mosquito has passed already. [Click Here](#)

[7] *Tafsir al Qurtubi* 16/297.

[8] Al Khallal: *al Sunnah* 2/557. The annotator says that the narration is authentic; also see: Ibn Battah: *Sharh al Sunnah* p. 161; *al Sarim al Maslul* p. 571.

[9] Al Khallal: *al Sunnah* 2/558. The annotator of the book says that the narration is authentic.

[10] Al Khallal: *al Sunnah* 2/558. See: *Manaqib al Imam Ahmed* of Ibn al Jawzi: p. 214.

[11] Imam Ahmed: *al Sunnah* p. 82. With the annotations of Ismail al Ansari.

[13] Verse no. 17 of Surah al Nur. This text appears in the book: Abu Muhammad Rizq Allaah ibn 'Abdul Qawi al Tamimi d. 480 A.H.: *Ma Yadhhab Ilayh al Imam Ahmed* p. 21 (manuscript).

[14] *Al Fatawa* 3/352.

[15] *Al Sarim al Maslul* p. 586; also refer to p. 571 to see the explanation given by Abu Ya'la for the narrations of withholding Takfeer.

[16] Al Bukhari: *Khalq Af'al al 'Ibad* p. 125.

[17] 'Abdullah ibn Idris ibn Yazid ibn 'Abdul Rahman al Awdi. Abu Hatim said about him, "An authority who can be cited as evidence, a leader from the leader of the Muslims." And Imam Ahmed said, "He was unique." Ibn Sa'd said, "He was reliable, trustworthy, a narrator of many narrations, an authority and an adherent of the Sunnah and the majority." He passed away in 192 A.H. (See: *Tahdhib al Tahdhib* 5/144-145; *al Jarh wa al Ta'dil* of Ibn Abi Hatim 5/8-9). He was from the prominent scholars of Kufah (*al Sarim al Maslul* p. 570) and Kufah was the hub of Shi'ism. He thus knew them and their dogma very well because every resident of the house knows better of its contents.

[18] Right of buying the house for the neighbour.

[19] *Al Sarim al Maslul* p. 570; 'Ali رضي الله عنه 'Abdul Kafi al Subki: *al Saif al Maslul 'ala man Sabb al Rasul* p. 71 (of the manuscript).

[20] The great retainer of knowledge 'Abdul Rahman ibn Mahdi ibn Hassan ibn 'Abdul Rahman al 'Anbari al Basri.

Passed away in 197 A.H. (*Tahdhib al Tahdhib* 6/279-281).

[21] *Khalq Af'al al 'Ibad* p. 125; *Majmu' Fatawa Sheikh al Islam* 35/415.

[22] Muhammad ibn Yusuf al Firyabi: Al Bukhari has narrated twenty-six narrations from him. He was the most virtuous of people in his time. He passed away in 212 A.H. (*Tahdhib al Tahdhib* 9/535).

[23] Al Khallal: *al Sunnah* 2/577. The annotator of the book says, "In its transmission is Musa ibn Harun who I could not trace."

[24] Ahmed ibn Yunus ibn 'Abdullah, attributed to his grandfather. He is one of the Imams of the Ahlus Sunnah and is from Kufah the hub of Shi'ism. Hence, he would know them and their dogma better than anyone else. Ahmed ibn Hanbal said to a person, "Go to Ahmed ibn Yunus because he is the Sheikh of Islam." The authors of the six canonical compilations have narrated from him. Abu Hatim says, "He was a reliable and proficient narrator." Al Nasaa'i says, "He was reliable." Ibn Sa'd says, "He was reliable, truthful and an adherent of the Sunnah and the majority." Ibn Hajar has mentioned that Ibn Yunus said, "I came to Hammad ibn Zaid and asked him to dictate to me some of the merits of 'Uthman رضي الله عنه. He asked, "Who are you?" I told him that I am from Kufah. He thus said, "A Kufi seeking the merits of

‘Uthman رضي الله عنه! By Allaah I will not dictate them to you except that I will stand and you will sit.” He passed away in 227 A.H. (*Tahdhib al Tahdhib* 1/50; *Taqrib al Tahdhib* 1/29).

[25] *Al Sarim al Maslul* p. 570. The same is reported from Abu Bakr رضي الله عنه ibn Hani’ (ibid); also see: *al Saif al Maslul ‘ala man Sabb al Rasul* page no. 71 (manuscript).

[26] ‘Abdullah ibn ‘Abdul Karim ibn Yazid ibn Farrukh al Makhzumi (by way of the contract of *Wala’*, clientage) al Razi. One of the great scholars of hadith and eminent scholars. He knew a million hadith and thus it used to be said that any hadith which Abu Zur’ah does not know has no basis. He passed away in 264 A.H.

[27] *Al Kifayah* p. 49.

[28] Abu Muhammad ‘Abdullah ibn Muslim ibn Qutaybah al Dinawari, the author of sterling books which consist of immense knowledge, as described by Ibn Kathir. He passed away in 276 A.H. (*Wafayat al A’yan* 2/42-44; *Tarikh Baghdad* 10/170-171; *al Bidayah wa al Nihayah* 11/48).

[29] *Al Ikhtilaf fi al Lafz wa al Radd ‘ala al Jahmiyyah wa al Mushabbihah* (published by Matba’ah al Sa’adah in Egypt in the year 1349 A.H.) p.47.

[30] ‘Abdul Qahir ibn Tahir ibn Muhammad al Baghdadi al Tamimi al Isfara’ini Abu Mansur. He was accorded the

title *Sadr al Islam*, the heart of Islam, during his time. He would teach seventeen different sciences. He passed away in 429 A.H. (al Subki: *Tabaqat al Shafi'iyyah* 5/136-145; al Qifti: *Inbah al Ruwat* 2/185, 86; al Suyuti: *Bughyah al Wu'ah* 2/105).

[31] *Al Farq Bayn al Firaq* p. 357.

[32] *Al Milal wa al Nihal* p. 52-53.

[33] Muhammad ibn al Hussain ibn Muhammad ibn Khalaf ibn al Farra' Abu Ya'la. The eminent scholar of his time in the principles of Shari'ah and the secondary matters thereof. He passed away in 458 A.H.

[34] *Al Mu'tamad* p. 267.

[35] *Al Fasl* 2/213.

[36] *Al Fasl* 5/40.

[37] He has excluded three individuals from them, as has passed.

[38] *Al Ihkam fi Usul al Ahkam* 1/96.

[39] *Al Fasl* 2/274-275. This belief based on which Ibn Hazm is making Takfeer of the one who holds it has become one of the principal beliefs of the Twelvers; their contemporary and ancient scholars assert this in their books.

[40] Abu al Muzaffar Shahfur ibn Tahir ibn Muhammad al Isfara'ini. The great jurist, exegete and master of the principles of Shari'ah. He has written several books, two among them being *al Tafsir al Kabir* and *al Tabsir fi al Din*. He passed away in 471 A.H.

[41] *Al Tabsir fi al Din* p. 24-25.

[42] Muhammad ibn Muhammad ibn Ahmed al Tusi al Ghazali. Ibn Kathir has said, "One of the masters of this world in any topic that is discussed. He has extensive works on various subjects. From his books are *Fada'ih al Batiniyyah*. He passed away in 505 A.H. (*al Bidayah wa al Nihayah* 12/173-174; *Mir'at al Jinan* 3/177-192).

[43] The person who studies the doctrine of *Bada'* according to the Rafidah will realise that it is not a result of their lack of understanding, but that it is a well-established position to which their fanaticism regarding their Imams have driven them. This statement of al Ghazali is similar to the statement of al Amidi in *Ihkam* 3/109 wherein he says, "The difference between *Naskh*, abrogation, and *Bada'* was unclear to the Rafidah."

Commenting upon this, Sheikh 'Abdul Razzaq al 'Afifi says, "Whoever knows the reality of the Rafidah, is aware of their innovations and heretical nature of hiding disbelief and displaying Islam, is aware of the fact that they inherited their principles from the Jews and that they tread their path in plotting against Islam, will know

that whatever lies they have contrived and espoused in the belief of Bada' were all due to sinister motives and hate for the truth and its people; they are a sect driven by the passion to infuse falsehood, deceive and deploy the hammers of destruction secretively and openly to destroy the Shari'ah and all those countries which are governed by it. (*Al Ihkam fi Usul al Ahkam* 3/109-110: footnotes).

[44] This narration is found in the *Bihar* of al Majlisi (with reference to the book *Qurb al Isnad*) 4/97. In another narration they attribute this statement to 'Ali رضي الله عنه ibn al Hussain (*Tafsir al 'Ayyashi* 2/215; *Bihar al Anwar* 4/118; *al Burhan* 2/299; *Tafsir al Safi* 3/75).

[45] See this narration in *Kitab al Tawhid* of Ibn Babawayh al Qummi p. 336.

[46] *Al Mustasfa* 1/110.

[47] *Fada'ih al Batiniyyah* p. 149.

[48] 'Ayad ibn Musa ibn 'Ayad ibn 'Amr al Yahsubi. The prominent scholar of the Andalusia and the leader of the hadith scholars of his time. He passed away in 544 A.H. (*Wafayat al A'yan* 3/483; al Dhahabi: *al 'Ibar* 2/467; al Dabbi: *Bughyah al Multamis* p. 437; al Nabahi: *Tarikh Qudat Andalus* p. 101).

[49] The contemporary Shia consider this doctrine which is steeped in disbelief to be one of the

categorically established aspects of their dogma, of which a denier is considered to be disbeliever according to them

Their scholar al Mamiqani says:

ومن ضروريات مذهبنا أن الأئمة عليهم السلام أفضل من أنبياء بني إسرائيل كما نطقت بذلك النصوص المتواترة... ولا شبهة عند كل ممارس لأخبار أهل البيت عليهم السلام (يعني أئمتة الإثني عشر) أنه كان يصدر من الأئمة عليهم السلام خوارق للعادة نظير ما كان يصدر من الأنبياء بل أزيد، وأن الأنبياء والسلف انفتحت باب أو بابان من العلم وانفتحت للأئمة عليهم السلام بسبب العبادة والطاعة التي تذر العبد مثل الله إذا قال لشيء كن فيكون جميع الأبواب

From the categorically established aspects of our dogma is that the Imams *'alayh al Salam* are more virtuous than the *Ambiya'* of Bani Isra'il, as is diffusely narrated in the narrations. For a person who studies the narrations of the *Ahlul Bayt 'alayh al Salam* there remains no doubt that supernatural phenomena like those which would come forth at the hands of the *Ambiya'* would occur for the Imams, in fact even more; also, that for the *Ambiya'* and the pious predecessors only one or two doors of worship would open, whereas for the Imams, due to their worship and diligence, such doors opened which leave a servant like Allaah in that when he says to something be, it becomes. Hence that would mean all the doors. (*Tanqih al Maqal* 3/232.)

See how initially their virtue is equivalent to that of the Ambiya' and however thereafter it ends with them being like Allaah ﷻ. Pure is Allaah from what the transgressors say.

[50] The Twelvers assert that the Imamah is higher than Nubuwwah in rank

[51] This is what the Rawafid claim.

[52] It is important to note that although some scholars attribute the view of the interpolation of the Qur'an to the Ismailiyyah, but it is the view of the Twelvers. The Ismailiyyah have merely adopted the position of esoteric interpretation.

[53] The Imam, the preserver and great scholar of hadith Abu Sa'd 'Abdul Karim ibn Muhammad ibn Mansur al Tamimi al Sam'ani. The author of the book *al Ansab* amongst others. He travelled and studied hadith under four thousand scholars. Ibn Kathir mentions, "Ibn Khallikan has mentioned several of his books, amongst them is a book wherein he compiled a thousand narrations from a hundred scholars and analysed them in terms of their chains of transmission and their wordings, a very beneficial book indeed." He passed away in 562 A.H. (*Wafayat al A'yan* 3/209; *al Bidayah wa al Nihayah* 12/175).

[54] إلى ما يليق بهم This is how the text appears in the actual book. If the pronoun is referring to the Shia, then it is correct; because it would then translate as ‘they attribute to the Sahabah رضي الله عنهم that which is only characteristic of them. But if the pronoun is referring to the Sahabah رضي الله عنهم, then probably there is a mistake and the more accurate sentence would be إلى ما لا يليق بهم (that which not behoving of them).

[55] *Al Ansab* 6/341.

[56] Muhammad ibn ‘Umar رضي الله عنه ibn al Hussain, also well known as ‘al Fakhr al Razi. He was an exegete, a theologian, a jurist and a master in the principles of Fiqh. He wrote *al Tafsir al Kabir*, *al Mahsul*, etc. a light extent of Shiasm is attributed to him. He passed away in 606 A.H. (*Lisan al Mizan* 4/426; al Suyuti: *Tabaqat al Mufasssirin* p. 115; ‘*Uyun al Anba’* p. 414-427).

[57] The reference will come ahead.

[58] Al Razi: *Nihayah al ‘Uqul* (manuscript) p. 212.

[59] Surah Al ‘Imran: 110.

[60] *Al Sarim al Maslul* p. 586-587.

[61] *Majmu’ Fatawa Sheikh al Islam* 28/482.

[62] *Al Fatawa* 28/484-485

[63] *Al Fatawa* 28/486.

[64] See footnote 15 of The Political Sphere.

[65] Probably it appears in his *Fatawa* 28/398.

[66] *Minhaj al Sunnah* 3/39.

[67] Ibid.

[68] The Imam, hadith scholar and expert Mufti, as described by al Dhahabi. Abu al Fida' Ismail ibn 'Umar رضي الله عنه ibn Kathir. Al Shawkani has said, "He has written many beneficial books, among them is his work on Qur'anic exegesis which is from the best of works if not the best itself. He passed away in 774 A.H. (Ibn Hajar: *al Durar al Kaminah* 1/373-374; al Shawkani: *al Badr al Tali* 1/153).

[69] *Al Bidayah wa al Nihayah* 5/252.

[70] Ruling on one who denies Imamah

[71] Muhammad ibn Khalil ibn Yusuf al Ramalial Maqdisi. From the Jurists of the Shafi'is. He passed away in 888 A.H. (al Sakhawi: *al Daw' al Lami'* 7/234; *al Badr al Tali'* 2/169).

[72] *Risalah fi al Radd 'ala al Rafidah* p. 200.

[73] Yusuf al Jamal Abu al Mahasin al Wasiti. A scholar of the ninth century. (*Al Daw' al Lami'* 10/338-339).

[74] Surah al Baqarah: 143.

[75] Surah al An'am: 89.

[76] *Al Munazarah Bayn Ahlus Sunnah wa al Rafidah* (manuscript) p. 66.

[77] Ibid. p. 67.

[78] 'Ali ibn Sultan ibn Muhammad al Harawi, well known as al Qari. A Hanafi scholar, one of the retainers of immense knowledge. He wrote many beneficial books amongst which is his commentary on *Mishkat al Masabih* which is the biggest of them, *Sharh al Shifa'*, *al Nukhbah* etc. He passed away in 1014 A.H. (*Khulasah al Athar* 3/185-186; *al Badr al Tali* 1/445-446).

[79] *Shamm al 'Awarid fi Dhamm al Rawafid* (manuscript) p. 6.

[80] Ibid. p. 252-254.

[81] Ibid. p. 259.

[82] They have actually surpassed the limits of reviling and have stepped into making Takfeer of them. In fact, they even say that whoever considers Abu Bakr رضي الله عنه and 'Umar رضي الله عنه to be Muslims Allaah will not look at him and will talk to him and for him will be a server punishment. Their evils regarding the Sahabah رضي الله عنهم have always increased and become more extreme with the passage of time until they have now

settled upon extremism after which there is no extremism.

[83] *Risalah fi al Radd 'ala al Rawafid* p. 18-19.

[84] *Risalah fi al Radd 'ala al Rafidah* p. 14-15.

[85] *Risalah fi al Radd 'ala al Rawafid* p. 14-15.

[86] *Risalah Nawaqid al Islam* p. 283. (Incorporated in *al Jami' al Farid* which is published by Jumaih).

[87] *Risalah fi al Radd 'ala al Rawafid* p. 29.

[88] 'Abdul 'Aziz ibn Ahmed (Waliullah) ibn 'Abdul Rahim al 'Umari al Faruqi, accorded the title the lantern of India. Muhibb al Din al Khatib says, "He was a leading scholar of India and had thorough knowledge of the books of the Shia." He passed away in 1239 A.H. (*al A'lam* 4/138; *Muqaddamah Mukhtasar al Tuhfah al Ithnay 'Ashariyyah* of Muhibb al Din al Khatib).

[89] *Mukhtasar al Tuhfah al Ithnay 'Ashariyyah* p. 300.

[90] Muhammad ibn 'Ali ibn Muhammad ibn 'Abdullah al Shawkani, the great scholar of Yemen and the author of *Fath al Qadir* and *Nayl al Awtar*, amongst other beneficial works. He passed away in 1250 A.H. (*al Badr al Tali* 2/214-225).

[91] The narration appears with similar wording in *Sahih al Bukhari*: Chapter of etiquette: sub-chapter regarding

a person who declares his brother a Kafir without a valid reason being as he said: 7/ 96; *Sahih Muslim*: Chapter of Iman: sub-chapter regarding the Iman of a person who says to his Muslim brother 'oh Kafir': 1/79; *Sunan Abi Dawood*: chapter of Sunnah: sub-chapter regarding the increasing and decreasing of Iman: 5/64; *Sunan al Tirmidhi*: chapter of Iman: sub-chapter regarding a person who accuses his brother of disbelief: 5/22; *Muwatta' Malik*: Chapter of speech: sub-chapter regarding disliked speech: p. 984; *Musnad Ahmed* 2/18, 23, 44, 47; *Musnad al Tayalisi* p. 252.

[92] Al Shawkani: *Nathr al Jawhar 'ala Hadith Abi Dhar* (manuscript) p. 15-16.

[93] Al Askuni: *al Radd 'ala al Shia* (manuscript) p. 5.

[94] *Ma Wara' al Nahr* refers to the areas after the Amu Darya which is in Khorasan. Whatever is to the east of the river was known as the lands of *Hayatilah* and after Islam it was termed *Ma Wara' al Nahr*. And whatever is to the west of it is Khorasan and Khwarazm.

[95] *Ambiya'* endowed with earnestness and patience, refers to: Muhammad, Ibrahim, Musa, Nuh and 'Isa 'alayh al Salam.

[96] *Nahj al Salamah* (manuscript) p. 29-30.

[97] See for example: *al 'Uqud al Durriyyah fi Tanqih al Fatawa al Hamidiyyah* of Ibn 'Abidin wherein he cites

the Fatwa of Sheikh Nuh al Hanafi who has considered them Kufaar for many reasons. It is a long fatwa (*al 'Uqud al Durriyyah* p. 92). Therein he also cites what the exegete Abu al Sa'ud has said and has also reported the consensus of the scholars on them being Kufaar (ibid. p. 93).

Likewise, the author of *al Fatawa al Bazzaziyyah* Muhammad ibn Shihab, known as Ibn al Bazzaz and passed away in 827 A.H., says, "It is necessary to consider the Kaysaniyyah Kufaar because of them allowing *Bada'* for Allaah. And it is necessary to consider the Rawafid Kufaar due to them believing in the *Raj'ah* of the dead..." (*Al Fatawa al Bazzaziyyah* which is printed in the footnotes of *al Fatawa al Hindiyyah* 6/318).

And *al Ashbah wa al Naza'ir* Ibn Nujaym mentions, "Reviling Abu Bakr رضي الله عنه and 'Umar رضي الله عنه and cursing them is disbelief. (*Al Ashbah wa al Naza'ir* p. 190).

Also see: *Nawaqid al Rawafid* (manuscript) of Makhdum al Shirazi who has compiled the views of the scholars of the various schools regarding the Takfeer of the Shia: p. 187, onwards; *Takfir al Shia* (manuscript) of Mutahhar ibn 'Abdul Rahman ibn Ismail p. 51.

[99] *Al Fatawa* 28/500-501; also see for the details of this issue: *al Fatawa* 12/466, onwards; 23/345, onwards.

65 major deviations of Mirza Jehlumi (Bidah, Kufr)

Qadyianis better than the Jews

Mirza Jehlumi says the Qadyianis are better than the Jews and Christians using the logic that they believe in the final Messenger of Allaah Muhammad ﷺ. This exposes his true knowledge of Islam; every small child knows that in Madinah during the time of the Messenger of Allaah ﷺ the Muslims had commercial relations with the Jews and Christians however the Sahabah رضي الله عنهم fought the one who claimed prophethood and killed him namely Musaylimah Al-Kazzab. Secondly the Qadyianis are Murtad and the Muslim government should execute anyone who leaves the fold of Islam. The real issue is that Mirza Jehlumi has strong relations with the Qadyianis, love for them and this is major Nifaaq. He will unite with all the enemies of the Messenger of Allaah ﷺ, Sahabah رضي الله عنهم, the Noble Quran and the Sunnah.

Shia are people of Tawheed

Mirza claims the Shia are people of Tawheed this shows that Mirza does not know what is Tawheed for indeed the Shia have committed every type of Shirk, in the Lordship of Allaah, grave worship, saint worship etc.

Mirza defends the Shia as he has admitted he is one of them and no doubt his core beliefs correlate with the despicable Shia Rafidah enemies of Allaah and His Messenger. Mirza is deluded into thinking that he can harm Ahlus Sunnah, he harms only himself and his followers by persisting in Batil. As for Ahlus Sunnah they are aided by Allaah and Allaah indeed preserves the Deen of Allaah, the Quran and the Sunnah. The Shia are the furthest people from Tawheed and they have more Kufr with them than the Jews and the Christians.

Ali رضي الله عنه is the first Khalifa

Mirza claims that Ali رضي الله عنه is spiritually the first Khalifa rather than the actual Khalifa Al-Rashid Abu Bakr رضي الله عنه and this is complete falsehood. No one from the Sahabah رضي الله عنهم including Ali رضي الله عنه and his sons ever said this. This proves Mirza Jehlumi is a lying Rafidhi who is exercising Taqiyyah (Shia principle of lying) as lying is the core element of the Rafidhi dawah. He took this Bidah from his Rafidhi teacher Ishaq. Mirza Jhelumi claims that he is a true follower of Ali رضي الله عنه, although this is a mere claim and in actuality, they are the enemies of Ali رضي الله عنه who in his lifetime burnt the Rafidah. So, the question that we pose to Ali رضي الله عنه and his blind-followers is that what did Ali رضي الله عنه say regarding the one who preferred him over

Abu Bakr رضي الله عنه and Umar رضي الله عنه? The answer is as follows: -

روى عبد الله بن أحمد في " السنة " (1312) ، وابن أبي عاصم في " السنة " (1219) ، والبيهقي في " الاعتقاد " (ص: 358) عن علي رضي الله عنه قال : " لَا يُفْضَلُنِي أَحَدٌ عَلَى أَبِي بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا إِلَّا جَلَدْتُهُ حَدَّ الْمُفْتَرِي . "

قال شيخ الإسلام ابن تيمية رحمه الله
ثَبَّتَ عَنْ عَلِيٍّ مِنْ وُجُوهِ كَثِيرَةٍ أَنَّهُ قَالَ: لَا أُوتَى بِرَجُلٍ يُفْضَلُنِي "
عَلَى أَبِي بَكْرٍ وَعُمَرُ: إِلَّا جَلَدْتُهُ حَدَّ الْمُفْتَرِي " انتهى من "مجموع الفتاوى (4/ 479).

وقال أيضا
رُويَ عَنْ عَلِيٍّ مِنْ نَحْوِ ثَمَانِينَ وَجْهًا وَأَكْثَرُ ، أَنَّهُ قَالَ عَلَى مِنْبَرٍ "
الْكُوفَةَ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَعُمَرُ " انتهى من "مجموع الفتاوى (4/ 407)

It was narrated by ‘Abdullah ibn Ahmad in as-Sunnah (1312), Ibn Abi ‘Aasim in as-Sunnah (1219) and al-Bayhaqi in al-I’tiqaad (p. 358) that ‘Ali ibn Abi Taalib رضي الله عنه said: **No one gives me precedence over Abu Bakr رضي الله عنه and ‘Umar رضي الله عنه (may Allaah be pleased with them both) but I shall flog him with the Hadd punishment of Qadhaf (80 lashes for false accusation of fornication).**

Shaykh al-Islam Ibn Taymiyyah رحمه الله said:

It is proven via many isnads from 'Ali رضي الله عنه that he said: No man will be brought to me who gives me precedence over Abu Bakr رضي الله عنه and 'Umar رضي الله عنه but I shall flog him with the Hadd punishment of Qadhf (80 lashes)

End quote from Majmoo 'al-Fataawa (4/479).

He also said:

It was narrated from 'Ali رضي الله عنه via approximately eighty isnaads or more that he said on the minbar of Kufah: The best of this ummah after its Prophet are Abu Bakr رضي الله عنه and 'Umar رضي الله عنه.

End quote from Majmoo 'al-Fataawa (4/407).

Now that we have presented the evidence then we wait for Ali Mirza Jhelumi to come to the centre of Jhelum and let the Muslim government appointed judge flog him in public 80 lashes. Till then we don't accept that he is a follower of Ali رضي الله عنه, after the flogging he can revert back to the Aqeedah of Ali رضي الله عنه which is Abu Bakr رضي الله عنه and Umar رضي الله عنه are the best of this Ummah after the Prophet ﷺ, which is the Aqeedah of Ahlus Sunnah.

Mirza intent to kill a Sahabi

Mirza the evil one said if he was alive at the time of the Sahabah رضي الله عنهم he would raise his sword against the Ameer-ul-Mumineen Muawiya رضي الله عنه and the noble Sahabi Mugheerah may Allaah be pleased with them. This proves that Mirza is a Khariji dog like his predecessors who fought the Sahabah رضي الله عنهم and killed them unjustly. His statement is blatant Kufr and for this reason alone he should be executed by the government⁷. One who has intent to kill the Sahabah رضي الله عنهم is ample proof that he is the filthiest, evil of the people. However, his followers are blinded and this is a real fitnah when you cannot differentiate between the truth and the falsehood. May Allaah guide Mirza or break his back. Mirza with his evil intention should pay warning of Allaah ﷻ in the Noble Quran

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allaah are upon him, and a great punishment is prepared for him

Mirza justifies Takfeer of Sahabah رضي الله عنهم

⁷ <https://www.youtube.com/watch?v=na34cFBKgiQ>

Mirza the evil Dajjal said that making Takfeer of the Sahabah رضي الله عنهم is not Kufr and this is against the Aqeedah of Islam. Rather making Takfeer of the Sahabah رضي الله عنهم is major Kufr which makes one exit the fold of Islam.

If the narrators of the Sunnah are not trustworthy then it logically implies that the religion is not authentic and this is the aim of the Rafidah to put doubts over the religion of Islam. This is not strange when you know that the Rafidah came from the Jew, Abdullah Bin Saba and most of them were Majoosi (Persian fire worshippers) whom hated Islam but hypocritically accepted it.

No one should have any reason to slander or hate or bear grudges against the companions of the Prophet ﷺ. Their virtues are many, for they are the ones who supported Islam and spread the faith; they are the ones who fought the Mushrikeen; they are the ones who transmitted the Qur'an, Sunnah and rulings. They sacrificed themselves, their blood and their wealth for the sake of Allaah. Allaah chose them to be the companions of His Prophet (ﷺ), so no one slanders them or hates them except a hypocrite whose does not love Islam or believe in it.

It was narrated that al-Bara' رضي الله عنه said: I heard the Prophet (ﷺ) say: "The Ansaar: no one loves them but a believer

and no one hates them but a hypocrite. Whoever loves them, Allaah will love him, and whoever hates them, Allaah will hate him.”

Narrated by al-Bukhari, 3672; Muslim, 75.

If a man who hates the Ansaar cannot be a believer and that makes him a hypocrite, then how about one who hates the Ansaar and Muhaajireen (who are better than the Ansaar) and those who followed them in truth, and slanders them, curses them and denounces them and those who love them as Kufaar – as the Rafidha do? Without a doubt they are to be considered as Kufaar. As for the evil Mirza he is the biggest supporter of the Rafidha, justifying them making Takfeer and saying they have evidences. Do they have evidences from the Quran or the Sunnah or from the narrations of the Jew, Abdullah Ibn Saba!!

Al-Tahhaawi said, discussing the beliefs of Ahl al-Sunnah wa'l-Jamaa'ah:

We love the companions of the Messenger of Allaah ﷺ and we do not neglect to love any one of them, nor do we disavow any one of them. We hate those who hate them and who criticize them, and we only mention them in good terms. Loving them is part of religious commitment, faith and Ihsaan, and hating them is Kufr, hypocrisy and a sin.

Shaykh Salih al-Fawzan said⁸:

The way of Ahl al-Sunnah wa'l-Jamaa'ah is to love the family (ahl al-Bayt) of the Prophet (ﷺ).

The Naasibis love the Sahaabah but hate the family of the Prophet (ﷺ), hence they were called Naasibis because they set themselves up (nasb) as enemies of the family of the Prophet (ﷺ).

The Raafidis are the opposite: they love the Prophet's family (ahl al-Bayt) – or so they claim, but they hate the Sahaabah, whom they curse, denounce as Kufaar and criticize.

Whoever hates the Sahaabah hates Islam, because they are the bearers of Islam and the followers of the Chosen Prophet (ﷺ). So, whoever hates them hates Islam, and this indicates that there is no faith in the hearts of such people and that they do not love Islam.

This is an important basic principle which the Muslims should understand, namely loving and respecting the Sahaabah, because that is part of faith. Hating them or hating one of them is kufr and hypocrisy, because loving them is part of loving the Prophet (ﷺ) and hating them is part of hating the Prophet (ﷺ).

⁸ Sharh al- 'Aqeedah al-Waasitiyyah.

Whoever makes Takfeer of the Sahabah رضي الله عنهم is a Kafir, filthy Mushrik who deserves to be killed if he resides in a Muslim land. He is an enemy of Islam and the Muslims so take him as an enemy and do not befriend him.

Mirza says Shia don't make Takfeer

Mirza the liar says the Shia Rafidah do not make Takfeer, this is a laughable lie when the Shia Rafidah make Takfeer on all the Sahabah رضي الله عنهم except four. The Shia make Takfeer of all the Ahlus Sunnah and to them this is Ibadah(worship). And this is the Aqeedah of Mirza Jehlumi and we ask Allaah the Most High to humiliate this person in this Dunya and the Hereafter. If the Shia are truthful, why don't they burn all their books which contain the Takfeer, dismantle their whole network and repent by accepting the Manhaj of Ahlus Sunnah is the Haqq and everything besides that is Batil.

Layman gets more reward for Sahabi

Mirza the fool says the one reading the Quran today gets more reward than the Sahabah رضي الله عنهم, how absurd is this? No one can reach the level of the Sahabah رضي الله عنهم with respect to their deeds, their sincerity and their reward. And every aspect of the Deen reached us through the Sahabah رضي الله عنهم they are our Isnaad, the Waseela (means) so any reward we get then

ultimately, they have a share of it. So, the illogical Mirza due to his hatred for the Sahabah رضي الله عنهم is telling his audience they are better than the Sahabah رضي الله عنهم and no doubt Mirza is a deluded fool worthy of being chained in a mental hospital in the middle of the desert.

Mirza says can't make Takfeer of one who makes Takfeer of Sahabah رضي الله عنهم

Mirza Jehlumi says if one makes Takfeer of a Sahabi then you can't make Takfeer of that individual, however if one makes Takfeer of Mirza then he is a Kafir. He further mentions that if the Qadyianis stop calling us Kufaar then we would also stop calling them Kufaar. This proves Mirza has no principles and most of the time is doing guesswork, totally confused and full of contradictions.

This is all Batil, total falsehood and Islam is free from this falsehood. He has used his low IQ in trying to defend the Qadyianis and at the same time justifying making Takfeer of the Sahabah رضي الله عنهم. No doubt Mirza is an evil person who is the engineer of Bidah and Kufr. Ahlul Hadith make Takfeer of the Qadyianis since they believe in a Prophet after the Final Prophet of Allaah, Muhammad ﷺ and this by consensus of the ummah is major Kufr. As for making Takfeer of the Sahabah رضي الله عنهم or a Sahabi then this is against the Quran and the

Sunnah and the Ijma of this Ummah. Whoever justifies making Takfeer of the Sahabah or a Sahabi is a Kafir.

Mirza said Sahabah رضي الله عنهم killed Uthman ﷺ

Mirza falsely accused the noble Sahabah رضي الله عنهم of killing the Khalifa Al-Rashid Uthman may Allaah be pleased with him and this is not documented in any authentic book or mentioned by any scholar. The identity of one who killed the Khalifa Al-Rashid Uthman unjustly is unknown by precise authentic evidence. Mirza was inspired by Iblees to fabricate stories against the Noble Sahabah رضي الله عنهم whom are all promised Jannah by Allaah the Most Truthful. In short Mirza Jehlumi is a liar and it is not permissible to take knowledge from a liar! However, what is authentically written is the father of Mirza, Abdullah Ibn Saba, the founder of the Rafidah religion went to Koofa, Basra and Misr (Egypt) in order to initiate the rebellion against Uthman. He fabricated many allegations and also promoted the idea that Ali رضي الله عنه is oppressed and has the most right to be Khalifa. Those influenced by Ibn Saba, came out from different cities and killed Uthman⁹ in the month of Shawwal, in the city of Madinah Al-Nabawiyya.

Mirza said Quran recitation is like French swears

⁹ <https://www.youtube.com/watch?v=h07gtnU-e9Q>

In regards to the Quran he said the recitation of the Quran is just like someone swearing to you in French. We seek refuge in Allaah from such filthy speech. The Quran is the speech of Allaah, it is uncreated whether the French words are the speech of the creation. How is it possible to liken one to the other. This is proof Mirza is an enemy of the Noble Quran and this Khariji even if recites the Quran then he has no understanding of the Quran. As it came in the hadith the Khawarij will recite the Quran but it will not go beyond their throats meaning it does not affect their hearts. Mirza is evil, his speech is evil, his actions are evil and only the vilest people support him, the Rafidah.

Mirza says a Sahabi has no virtue

He said being a Sahabi has no virtue, this falsehood speech is against the Quran and the Sunnah and the Ijma of this Ummah. This proves that Mirza is a major deviant, an Imam of misguidance and an enemy of Ahlus Sunnah. No one from Ahlus Sunnah has ever said this speech, it is Batil speech, rejected and the one who says it is rejected also. The Quran and Sunnah is full of Ayaat and Ahadith mentioning the virtues of the Sahaba but this evil Mirza is a sworn enemy of the Sahabah رضي الله عنهم, may Allaah give him what he deserves.

Just as there are many verses and Ahadith which speak of their virtue and high status, so too there are texts which state the reasons why they deserved this high status, such as the verse in which Allaah says (interpretation of the meaning):

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۚ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

“Muhammad is the Messenger of Allaah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allaah and (His) Good Pleasure. The mark of them (i.e., of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Tawraat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allaah has promised those among them who believe (i.e., all those who follow Islamic Monotheism, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise)”

[al-Fath 48:29]

Among the greatest reasons for the high status of the Sahaabah is that to which Allaah bore witness of their purity of heart and sincere faith. That, by Allaah, is a mighty testimony from the Lord of mankind, which no human being can attain after the cessation of the Revelation.

❁ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا

Listen to the words of Allaah (interpretation of the meaning):

“Indeed, Allaah was pleased with the believers when they gave the Bay ‘ah (pledge) to you (O Muhammad) under the tree, He knew what was in their hearts, and He sent down As-Sakeenah (calmness and tranquillity) upon them, and He rewarded them with a near victory”

[al-Fath 48:18]

Ibn Katheer (رحمه الله) said in Tafseer al-Qur’an al-‘Azeem (4/243):

“He knew what was in their hearts” i.e., of sincerity and loyalty, and the willingness to hear and obey. End quote.

As for Mirza then he unjustly makes false accusations of opening the hearts of the Sahabah رضي الله عنهم and this is generally prohibited and the one who accuses those whose hearts are pure, full of Emaan is nothing but a worthless deviant.

How beautiful are the words of ‘Abd-Allaah ibn Mas’ood¹⁰ رضي الله عنه: “Whoever among you wishes to follow (someone), let him follow one who has died, for the one who is still alive is not safe from fitnah. The companions of Muhammad (ﷺ) were the best of this ummah, the most righteous of heart and the deepest in knowledge and the most straightforward, people whom Allaah chose to accompany His Prophet and establish His religion. So, acknowledge their virtue and follow in their footsteps, and adhere as much as you can to their morals and religion, for they were following right guidance.

Mirza distorted definition of Sahabi

Mirza tries to distort the definition of a Sahabi which according to Ijma is anyone who saw the Messenger of Allaah while in a state of Emaan and died in a state of Emaan. And this definition excludes the Munafiqeen who hated the Messenger of Allaah ﷺ and his Noble

¹⁰ Narrated by Ibn ‘Abd al-Barr in al-Jaami’, no. 1810.

Sahabah رضي الله عنهم. Mirza innovates at every level in order to discredit the Sahabah رضي الله عنهم, may Allaah guide him or break his back.

This is any individual who met the Messenger of Allaah ﷺ or saw him, believed in him and his message and then died

upon that belief. (Al-Hafiz ibnul Hajar (d.852H) رحمه الله said:

"The most correct of what I have come across is that a Sahabee(Companion) is one who met the Prophet of Allaah ﷺ whilst believing in him and died as a Muslim. So that includes the one who remained with him for a long or short time, those who narrated from him and those who did not, those who saw him but did not sit with him and those who could not see him due to blindness." Al – Ishabah of

Al-Hafiz ibnul Hajar (d.852H) رحمه الله vol.1 pg.4-5)

So, a man who embraced Islam during the lifetime of the Messenger of Allaah ﷺ and met him but later apostates from the religion and then repents and accepts Islam again and dies upon the religion of Islam is a Companion e.g., Al – Ashath ibn Qays رضي الله عنه. However, a person who embraced Islam during the lifetime of the Prophet of Allaah ﷺ but did not meet him,

such an individual is not considered a Companion e.g. An-Najashi, the king of Ethiopia at the time of the Prophet of Allaah ﷺ. Likewise, a person whom

embraces Islam and met the Messenger of Allaah ﷺ, but later apostated and then died upon that is also not a Companion e.g., 'Abdullah ibn Khalaf, Rabi'ah ibn Umayyah who apostated during the reign of 'Umar ibn al-Khattab رضي الله عنه and died upon his disbelief.

The numbers of Companions are too many to give an accurate figure of all of them. Although, it has been estimated that there were around 114,000 Companions.

Mirza doesn't accept Aisha رضي الله عنها as Umm-ul-Mumineen

Mirza said I don't accept that Aisha رضي الله عنها is not the Umm-ul-Mumineen. The answer to this is very simple, indeed Aisha رضي الله عنها is not the mother of the Munafiqeen(hypocrites) rather she is the mother of the believers. This same question was answered by Umm-ul-Momineen Aisha رضي الله عنها .

قيل لعائشة رضي الله عنها: إِنَّ رجلاً قال: **إنك لست له بأم،**
فقالت: صدق أنا أم المؤمنين، ولست بأم المنافقين.

((الشریعة)) للآجری (5/ 2393)

It was said to Aisha رضي الله عنها that a man said that you are not his mother, So she replied He spoke the truth, **I am the mother of the believers and I am not the mother of the Munafiqeen(hypocrites).**

Do not be deceived by this liar, in one clip he may say something and in the next clip he will say the total opposite, this is Taqiyyah of the Rafidah, lies in order to escape from the truth.

Mirza rejects Hadith that Aisha رضي الله عنها is most beloved person to Muhammad ﷺ

Mirza the evil Rafidhi does not accept the Hadith where the Messenger of Allaah ﷺ said Aisha رضي الله عنها is the beloved person to me and from the men, her father Abu Bakr رضي الله عنه. He rejected this authentic narration on national TV, this proves that he will not submit to the Haqq and follow his desires. He always falsely raises the slogan I follow Bukhari and Muslim; well, this Hadith is in Bukhari and Muslim so why did you reject it? Because you are an evil hidden Rafidhi who has been exposed now and your downfall and humiliation is imminent.

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ عَمْرُو بْنَ الْعَاصِ عَلَى جَيْشِ ذَاتِ السَّلَاسِلِ قَالَ فَاتَيْتُهُ فَقُلْتُ أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ قَالَ "عَائِشَةُ". قُلْتُ مِنَ الرِّجَالِ قَالَ "أَبُوهَا". قُلْتُ ثُمَّ مَنْ قَالَ "عُمَرُ". فَقَدَّ رِجَالًا فَسَكْتُ مَخَافَةَ أَنْ يَجْعَلَنِي فِي آخِرِهِمْ

Allaah's Messenger (ﷺ) sent `Amr bin Al As as the commander of the troops of Dhat-us-Salasil. `Amr bin Al-`As said, "(On my return) I came to the Prophet (ﷺ) and

said, 'Which people do you love most?' He replied, 'Aisha رضي الله عنها.' I said, 'From amongst the men?' He replied, 'Her father (Abu Bakr رضي الله عنه)'. I said, 'Whom (do you love) next?' He replied, "'Umar رضي الله عنه.' Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them."

There is Ijmaa(consensus) of the Ummah that Abu Bakr رضي الله عنه is the most beloved Sahabi to the Messenger of Allaah ﷺ. So, whoever opposes the Ijmaa then he has deviated and Mirza the imposter has been exposed.

Mirza said Messenger of Allaah ﷺ is wrong.

Mirza said that the Messenger of Allaah ﷺ was wrong to request Ali رضي الله عنه to erase his name in the treaty of Hdaybiyah. This is another proof that Mirza does not Islaam correctly and from the Usool of Islam is that the Messenger of Allaah ﷺ does not speak from desire rather it is revelation from Allaah. And if Allaah ﷻ did not make any revelation with respect to this issue then who is Mirza the Jahil to object?

Mirza says Shia black clothing most beloved to Messenger of Allaah ﷺ

Mirza lied upon the Messenger of Allaah ﷺ by saying the most beloved clothing was black clothes. This is only said to promote the Rafidah Shia and justify them

wearing the black clothes, they wear black as they are in a constant state of mourning due to them killing Hussain عليه السلام in Karbala. In the hadith there is clear proof that the Messenger of Allaah ﷺ recommended the men to wear white and to shroud the dead also in white.

Mirza prays like the Rafidah

Mirza claims that he does not put his hands on his chest during the prayer thus opposing the way of the Messenger of Allaah ﷺ. Rather Mirza now has followed the way of his own sect namely the Rafidah, who hold the hands on the side. He regularly visits the Shia temple to pray with his Shia teachers.

Mirza the deviant opposes the Ijma of Ahlus Sunnah

He said it is permissible to make Masaa(wiping) on the naked feet and this is not permissible in the madhab of Ahlus Sunnah however in the madhab of the Rafidah anything is possible and this is proof that Mirza is a Rafidhi. He is always shouting “Quran and Sunnah” however the liar didn’t cite one evidence¹¹ from the Quran and the Sunnah for this innovation. However, he does have evidence for this and that is from his Shia books. As for Ahlus Sunnah then they don’t differ in this

¹¹ <https://tinyurl.com/binbazwudo>

matter that it is obligatory to wash the feet based on the many Ahadith reported.

وى البخاري (163)، ومسلم (241) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنهما قَالَ : "تَخَلَّفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنَّا فِي سَفَرَةٍ سَافَرْنَاهَا ، فَأَذْرَكْنَا وَقَدْ أَرْهَقْنَا الْعَصْرَ (أي أخرنا العصر) فَجَعَلْنَا نَتَوَضَّأُ وَنَمْسَحُ عَلَى أَرْجُلِنَا ، فَنَادَى بِأَعْلَى صَوْتِهِ : **وَيْلٌ لِلْأَعْقَابِ مِنْ النَّارِ مَرَّتَيْنِ أَوْ ثَلَاثًا** .

وروى مسلم (242) عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا لَمْ يَغْسِلْ عَقْبِيهِ ، فَقَالَ : **وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ** .

The Prophet (ﷺ) remained behind us on a journey. He joined us while we were performing ablution for the `Asr prayer which was overdue and we were just passing wet hands over our feet (not washing them thoroughly) so he addressed us in a loud voice saying twice, **"Save your heels from the fire."** Bukhari 163

Imam Nawawi cited that there is consensus of the Muslims upon the obligation of washing the feet.

قال النووي رحمه الله في "المجموع" (1/ 417) : " أما حكم المسألة: فقد أجمع المسلمون على وجوب غسل الرجلين، ولم يخالف في ذلك من يُعتد به. كذا ذكره الشيخ أبو حامد وغيره

The readers should be alerted to the fact that the Prayer without Wud'u is invalid and all deeds of the Mushrik for rejected due to the saying of Allaah ﷻ

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

But if they had made Shirk with Allaah, then all of their deeds will be nullified and be of no benefit at all.

The point is that the Rafidah who commit major Shirk then all of their deeds are of no benefit to them. They know that so making Takfeer of the Sahabah رضي الله عنهم is a light matter to them.

Mirza encouraging hanging Shia symbols

Mirza issued a fatwa that it is permissible to hang the Rafidhi flag symbols on your house and this again is clear proof that Mirza is a clear-cut Rafidhi. The Messenger of Allaah ﷺ said in an authentic hadith whoever resembles a nation is one of them. So, by resembling the Rafidah Mushrikeen then indeed he is one of them. The Muslims have been commanded to oppose the Mushrikeen and do not resemble them, the Rafidah have a distinct identity, symbols and culture.

من تشبَّه بقوم فهو منهم

الراوي : عبد الله بن عمر | المحدث : الألباني | المصدر : صحيح أبي داود

الصفحة أو الرقم: 4031 | خلاصة حكم
المحدث: حسن صحيح

Authentic Hadith “Whoever resembles a nation he is of them” and Mirza resembles the Rafidah people.

Mirza's baseless claims

Mirza in his attempt to promote the lying Rafidha religion made several baseless fabrications which have no historical reference and he is unable to present single evidence to support his claims. Amongst them that for 60 years the Sahabah رضي الله عنه abused Ali رضي الله عنه on the mimbars, that Hasan Bin Ali رضي الله عنه stipulated 5 conditions for the Sulh (peace agreement), that on the Janazah of Hasan رضي الله عنه the spears were overflowing and many other endless fabrications. All these fabrications are designed to promote the Rafidha religion which has nothing to do with Islam. The Rafidha believe the Quran is incomplete, they reject all of the Sahabah رضي الله عنهم hence all of the Ahadith and they are the enemies of Islam and have major hypocrisy.

Rafidah love Mirza

Mirza is heavily praised by those who love him and they are none other than his own family. This family is renowned for their hatred for the Messenger of Allaah ﷺ and His Sahabah رضي الله عنهم may Allaah be pleased

with all of them. This family is known as the Rafidah Shia liars, the lowly humiliated Rafidah whom have erected Shrines for saint worship worldwide, including the Shrine of Abu Lulu Feroz who martyred the Khalifa Al-Rashid Umar رضي الله عنه in the city of Madinah Al-Nabawiyya during the Fajr prayer. The Shia Rafidah leaders in Pakistan praise Mirza Jehlumi and defend him. Verily a person is on the religion of his friend and his friends are the Shia leaders. As for the other sects then all of them unanimously have freed themselves from Mirza Jehlumi. Javad Naqvi the Shia scholar continuously defends his friend Mirza Jhelum and signalled his intent that if Mirza is harmed then the Rafidah will take revenge. If Mirza is not a Shia Rafidhi, then why do you want to take revenge? The answer is simple for those who hearts are not diseased and minds are not intoxicated.

Mirza's hatred to say "May Allaah be pleased with Muawiya رضي الله عنه"

Mirza claims that he does not say the word "Muawiya رضي الله عنه" willingly but rather with pain and he justified this by saying this is due to Shariah rulings. Question here is that Mirza does not submit to the rulings of the Shariah of Allaah ﷻ in his heart and this is pure hypocrisy of belief. This is proof that he is a liar, an actor,

a hypocrite who admits to hiding his real beliefs in light of “Shariah Ahkaam”. The one who does not willingly submit to the Shariah then he has not entered into Islaam completely and this is Kufr in Aqeedah. So, what more proof do you require that this person is a deviant Rafidhi, enemy of the Shariah, enemy of Allaah ﷻ and His Messenger ﷺ!

The case of this evil Rafidhi is as mentioned in the Ayah, Mirza rejects what does not conform to his desires and the Usool of the Rafidah. The method of the true Believer is that he accepts everything which came in the Quran and what is authentically reported in the Ahadith, he has Emaan in it and acts according to it, inwardly and outwardly.

أَفْتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۖ فَمَا جَزَاءُ مَنْ يَفْعَلُ
ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ
أَشَدِّ الْعَذَابِ ۚ وَمَا آلَلَهُ يُغْفِلُ عَمَّا تَعْمَلُونَ

Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allaah is not unaware of what you do.

Mirza's hatred for the Sahabah رضي الله عنهم

In his extreme hatred directed towards Ameer-ul-Momineen Muawiya رضي الله عنه he falsely claimed that when Muawiya رضي الله عنه accepted Islam when 99.99% of revelation had been completed. So according to Mirza he can't be entitled with the honour of being the scribe who wrote down the Revelation of the Noble Quran. This is just a baseless lie of Mirza who as the reader would acknowledge by now is a professional certified grade A* liar.

Ahmad has narrated in his *Musnad* (1/291) from Affan – who said – Abū 'Awānah narrated to us – who said – Abū Hamzah narrated to us that he heard Ibn 'Abbās I saying:

I was a young boy running around with the other children when the Messenger of Allaah ﷺ happened to approach us from behind us, I assumed that he did not seek anyone but me so I ran and hid behind a door of a house and I did not realise until suddenly he embraced me. He patted me between my shoulders and said, “go and call Mu'āwiyah for me,” and he [Mu'āwiyah] was his [the Prophet ﷺ] scribe, so I ran and said: “respond to the call of the Messenger of Allaah as he needs you.”

Abū Dawud al-Ṭayālīsī narrated a similar narration in his *Musnad* (2746) by way of Hisham and Abū 'Awānah, from Abū Hamzah al-Qasab, from Ibn 'Abbās.

The essential part of this narration is found in *Muslim* (2604) by way of Shu'bah, from Abū Hamzah with the same wording except for the phrase "...he was his scribe..." although the narration of *Muslim* is more complete

The fact of Mu'āwiyah I being the scribe of the Messenger of Allaah ﷺ is something that is well-known among the scholars; and the fact that the Messenger of Allaah ﷺ took him as a scribe for the revelation is a great merit and accolade for Mu'āwiyah.

He was also a scribe for Abū Bakr I. Yaqub ibn Sufyan says in *al-Ma'rifah wal-Tarikh* (3/373). Mirza should ask himself who has praised him none other than the worst people living today who are Rafidah Mushrik scholars!

Mirza denies the virtue of a Sahabi

Mirza the liar alleges that Ameer Muawiyah رضي الله عنه has no virtue except that he was a Sahabi and all the narrations are fabricated. Mirza with his sheer ignorance is in no position to grade the authenticity of narrations, he has the audacity to reject them due to his own desires. Mirza would struggle to read Arabic let alone jump into the science of Hadith. Mirza is a person of desires who is full of contradictions. May Allaah open the eyes of the one who sincerely seeks the truth! For the sake of argument, it can be said that to be a Sahabi

is a great virtue in itself to the extent that the one who saw the Messenger of Allaah ﷺ and died upon Emaan is better than all those who came after the Sahabah رضي الله عنهم till Yaum-Al-Qiyamah. Likewise, how many Prophets of Allaah are not mentioned in the Quran and the Sunnah, so due to Mirza logic can we reject them or degrade them due to this? This is utter nonsense from Mirza who himself has been declared a deviant by the people of knowledge. However only the people of virtue know the virtues of the respectable honourable people and Mirza is not a respectable honourable person, he is a lowly worthless idiot. Let's see what the some of the Salaf say regarding Ameer Mu'āwiyah رضي الله عنه:

Ibn 'Abbās said commenting, "he is indeed a jurist."
Bukhari 3765

Al-Khallal has narrated in *al-Sunnah* by way of Hushaym, from al-'Awwām ibn Howshab, from Jabalah ibn Suḥaym who said:

I heard Ibn Umar رضي الله عنه saying, "I have not seen anyone after the Messenger of Allaah ﷺ more tactful in leadership than Mu'āwiyah," it was said to him, "what about your father?" and he responded, "my father – رحمه الله – was superior to Mu'āwiyah. However, Mu'āwiyah was more tactful in leadership than him."

Ma'mar has related in his *Jāmi'* (20985, from the printed *Muṣannaf* of 'Abd al-Razzaq) from Hammam ibn Munabbih, who heard Ibn 'Abbās I saying:

I have not seen any person who appeared to have been created for the role of kingship more than Mu‘āwiyah. People would come to him from far and wide; and he was never miserly, stingy, harsh or temperamental.

Al-Dhahabī has stated in *Tārīkh al-Islam* (2/544):

Busr ibn Sa‘īd narrates from Sa‘d ibn Abī Waqqāṣ who said: “I have not seen anyone after Uthman who ruled with justice than the companion of this door – meaning Mu‘āwiyah.”

Al-Khallal has also narrated (p. 438) from al-A‘mash, from Mujahid who said:

Had you seen Mu‘āwiyah you would have said, “this is the Mahdi”.

Ahmad narrated in his *Musnad* (4/93) from Wakī‘ - who said - Abū al-Mu‘tamir narrated to us, from Ibn Sīrīn, from Mu‘āwiyah I who said that the Messenger of Allaah ﷺ said: “Do not ride on [saddles made of] silk and leopards’ skins.” And Mu‘āwiyah was one who is not accused of anything in terms of what he narrates from the Prophet ﷺ

Al-Ājurri narrates in *al-Sharī‘ah* (5/2466 – number 1955) that a man from Marw [Merv] asked ‘Abd Allāh ibn Al-Mubarak whether Mu‘āwiyah I was superior or Umar رضي الله عنه ibn ‘Abd al-Aziz, so ibn Al-Mubarak responded:

The dust that entered the nostrils of Mu‘āwiyah with the Messenger of Allaah ﷺ is better than Umar رضي الله عنه ibn ‘Abd al-Aziz.

Al-Khatib al-Baghdadi narrated in his *Tārīkh* (1/209) by way of Rabāh ibn al-Jarrāḥ al-Mawṣilī – who said – I heard a man asking al-Mu‘āfā ibn Imran how does Umar رضي الله عنه compare with Mu‘āwiyah; and he became extremely angry and said: None can be compared to the Ṣaḥābah of the Messenger of Allaah ﷺ; Mu‘āwiyah is his companion, his brother-in-law, his scribe and one entrusted with the *Wahi* [Revelation] from Allaah.

Mirza rejects authentic Hadith based on desires

Mirza claims since the day he read the hadith narrated by Ameer Muawiyah رضي الله عنه regarding praying the Witr prayer one Rakah, he due to his hatred for Ameer Muawiyah رضي الله عنه has stopped reading one Rakah prayer. What does this prove? It shows that Mirza does not accept Ahadith, does not submit to the Haqq, has hatred for the Ahadith based on his own desires and his brainwashing his students on this methodology of outright rejecting Ahadith if it does not conform to your desires. For indeed Mirza and his followers are people of desires (Ahlul Bidah) and not the people of Hadith, the people of Sunnah!

Al-Bukhari has narrated in his *Sahih* (3746) from Hasan ibn Bishr – who said – al-Mu‘āfā narrated to us from Uthman ibn al-Aswad, from ibn Abī Mulaykah who said: Mu‘āwiyah prayed one *rak‘ah* of *Witr* and a *Mowla* [freed slave] of Ibn ‘Abbās was with him, so he came to Ibn ‘Abbās [telling him about Mu‘āwiyah] and he [Ibn ‘Abbās] said: “Leave him for indeed he has been in the companionship of the Messenger of Allaah ﷺ.” So, the followers of Mirza will reject an authentic Hadith from Bukhari due to their hatred for the noble Sahabi.

Mirza degrades the best of the Sahabah رضي الله عنهم

Mirza Jehlumi declares the best of the Sahabah رضي الله عنهم namely Umm-ul-Momineen Aisha رضي الله عنها, Talha, Zubair and Muawiya رضي الله عنه to be oppressors (بأغي) and this speech is evil speech and not befitting to address the Sahabah ﷺ in this manner. But Mirza has no manners, no integrity, no respect and is deluded into thinking he is a competent scholar whereas in reality he is a complete ignorant fool spreading misguidance.

Mirza claims Quran is tampered with, changed.

Mirza Jehlumi after degrading the Sahabah رضي الله عنهم has moved onto his actual mission which is to put doubts regarding the Quran and he has accused the Noble Quran to be tampered with. He said regarding the tampering of the Quran that in the Shia books the

evidences cited are declared weak by the Shia scholars. This is to defend the Shia since anyone who believes the Quran is not in its original form and has been tampered with is a Kafir. However, he then pursues the issue and says that there is evidence in Sahih Muslim that the Quran has been tampered with. This is pure deception from Mirza the liar since he deliberately not read the full hadith or referred to the commentary where it says the actual ruling had been abrogated and not tampered with as he claims. Mirza whole intent was to give some credibility to the Shia narrative which is that Quran has been altered, distorted and this is absolute Kufr and one who utters this belief has exited the fold of Islam. The Shia scholars have thousands of statements on the changing of the Noble Quran and this has been compiled into a book, which shamed the Rafidah Shia scholars.

This was when their most revered Sheikh, Husein An-Nouri At-Tabrasi (d. 1320) authored his voluminous book in which he gathered all the beliefs of their scholars on this issue. He entitled the book “Fasl Al-Khitaab fee Tahreef Kitaab Rabb Al-Arbaab” (Unmistakable Judgment about Alteration of the Book of the Lord of Lords). He stated in its introduction: “This is a nice and noble book. I prepared it to confirm the alteration of Qur’an and

disgrace the oppressors and enemies. I called it: ‘Fasl Al-Khitaab fee Tahreef Kitaab Rabb Al-Arbaab’ (Unmistakable Judgment about Alteration of the Book of the Lord of Lords). I designed it into three introductions and two chapters.

I deposited in it what soothes the mind of great wisdom. I seek the mercy of He Who’s mercy is sought by the erring to benefit me with it on a Day when neither wealth nor children would be of any help”.

The great Pakistani scholar of Ahlul Hadith, Allamah Ehsan Elahi Zaheer also has authored a book¹² entitled “Shia and the Quran” with 352 pages of proofs showing the deception, treachery, hypocrisy of the Shia with respect to the Noble Quran. Whoever claims one letter of the Quran has changed is a Kafir.

Mirza lies upon the Sahabah رضي الله عنهم

Mirza Jehlumi in his attempt to hide the killers of Hussain bin Ali رضي الله عنه relies on fabricated narrations knowingly that they have been extensively refuted by the great scholar of Islam, Allamah Ehsan Elahi Zaheer رحمه الله. Mirza is not able to bring one authentic proof¹³ to convict those falsely accused by him. Mirza is a lawyer for the Rafidha and hence it is inevitable that he will be

¹² <https://waqfeya.net/book.php?bid=5057>

¹³ <https://youtu.be/BfUZH1ZxbVM>

disgraced and humiliated. Mirza's accusation against the Sahabah رضي الله عنهم for the crime of killing Hussain is totally baseless. The real killers of Hussain Bin Ali رضي الله عنه are the Shia of Koofa who gathered and unjustly killed him. This is why to this day they carry out the "Matam" by beating themselves up on the 10th Muharram of every year. They are the killers and the Shia books are filled with this guilt. The expert scholar of Islam Ehsan Elahi Zaheer¹⁴ gave hundreds of narrations in his books on the Shia which conclusively proved that the Shia of Koofa killed Hussain. Those who died while aiding Hussain Bin Ali رضي الله عنه were the children of Ali رضي الله عنه, Abu Bakr رضي الله عنه, Uthman, Umar رضي الله عنه; children of Hasan (Abu Bakr رضي الله عنه, Umar رضي الله عنه, Uthman) and children of Hussain (Abu Bakr رضي الله عنه, Umar رضي الله عنه, Uthman). These names have been erased from the Shia history and replaced with names like Asghar, Akbar etc. in order to hide the fact that Ahlul Bayt loved the Khulafa Al-Rashideen, Abu Bakr رضي الله عنه, Umar رضي الله عنه and Uthman رضي الله عنه.

Mirza lies upon Ameer Mu'āwiyah

Mirza the liar as is his habit fabricated another case from his imagination and that was when he cited a reference from Sunan Al-Kubra of An-Nisa'i (Hadith 8208) and

¹⁴ <https://youtu.be/eRW8RXX4gqk>

mentioned that Ameer Mu'āwiyah رضي الله عنه forwarded the Sahabi Mugheerah bin Shubah رضي الله عنه as the Khateeb who insulted Khalifa Al-Rashid Ali رضي الله عنه. This is totally false, the narration although it is weak cites that it was the Sahabi Mugheerah رضي الله عنه who forwarded a Khateeb. This proves that Mirza is a serial liar, shameless, humiliated and far from the principles of truth, justice and integrity¹⁵.

Mirza adding own deviant commentary

Furthermore, regarding the narration Sunan Al-Kubra of An-Nisa'i Hadeeth no 8477 again Mirza distorted the true reality in order to promote the falsehood he is upon. Mirza added his own baseless commentary which is not found in any book, his additions are nothing but lies. The reader by now should know that Mirza is a liar and lying can never overcome the truth¹⁶. The Sunnah of Allaah is that the Haqq is victorious and it will overcome the falsehood.

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And say: "Truth (i.e., Islamic Monotheism or this Qur'an or Jihad against polytheists) has come

¹⁵ <https://www.youtube.com/watch?v=h8jD2URO524>

¹⁶ <https://www.youtube.com/watch?v=TIq0NP6Cfso>

and Batil (falsehood, i.e., Satan or polytheism) has vanished. Surely Batil is ever bound to vanish."

Mirza lying against the Messenger of Allaah ﷺ

The lying Mirza Jhelumi had the courage to deliberately lie against the Messenger of Allaah ﷺ as is proved in this video¹⁷. He deliberately added words to the speech of the Messenger of Allaah ﷺ and totally misinterpreted it. He further lied upon the grading of the Hadith which is weak, he mentioned that Al-Allamah Al-Albani graded it Sahih which in reality the Shaykh declared it weak. He also mentioned that Al-Albani added commentary that "I am astonished that the Shia only consider 12 Imams to be infallible but the Sunnis consider all the Sahabah رضي الله عنهم to be infallible". This is a deliberate lie; may Allaah curse the liars. His whole agenda is to support the Rafidah by any means necessary even if that means resorting to lies against the Messenger of Allaah ﷺ. He did not repent from this serious crime; he included this same narration in his research paper 5B which is full of weak and fabricated narrations. In addition to lying, he misinterpreted the whole weak Hadith due to his lack of Arabic language but his whole intent was to abuse the mother of the Believers, Aisha رضي الله عنها. Mirza added the word "Zalim" which is not even mentioned in the

¹⁷ <https://www.youtube.com/watch?v=d3NFpKWnMWU>

weak Hadith, this is how he plays with the Ahadith and misguides his audience. Now that we have established that the crime has been committed, so what is the punishment for this crime? Pay attention to the following Hadith:

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ نِيَحَ عَلَيْهِ يُعَذَّبُ بِمَا نِيَحَ عَلَيْهِ. الراوي: المغيرة بن شعبة | المحدث: البخاري | المصدر: صحيح البخاري
الصفحة أو الرقم: 1291 | خلاصة حكم المحدث: [صحيح]

I heard the Prophet (ﷺ) saying, "Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in the **Hellfire**." I heard the Prophet (ﷺ) saying, "The deceased who is wailed over is tortured for that wailing." Narrated by Bukhari.

The reader by now should know that Mirza is a caller to the gates of the Hellfire!

عن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ((عليكم بالصدق، فإنَّ الصدق يهدي إلى البرِّ، وإنَّ البرَّ يهدي إلى الجنَّة، وما يزال الرَّجل يصدق، ويتحرَّى الصدق حتى يُكْتَبَ عند الله صديقًا. وإياكم والكذب، فإنَّ الكذب يهدي إلى

الْفُجُورُ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ،
وَيَتَحَرَّى الْكَذْبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابٌ

Abdullah reported that the Prophet, may Allaah bless him and grant him peace, said, "You must be truthful. Truthfulness leads to dutifulness and dutifulness leads to the Garden. A man continues to tell the truth until he is written as a Siddiq with Allaah. **Beware of lying. Lying leads to deviance and deviance leads to the Fire. A man continues to lie until he is written as a liar with Allaah.**"

Bukhari and Muslim.

Mirza is a **LIAR** and a liar can never succeed, he has been humiliated and will continue to be humiliated and justice will prevail.

Mirza prays behind the Mushrikeen

Mirza Jhelumi as expected prays behind the Mushrik Rafidah leaders¹⁸ and this is proof that he is a Rafidhi, doesn't understand Tawheed, nor has any concern for the Shirk or Kufr of the Rafidha for the people of the Sunnah they never pray behind the Shia and this is acknowledged by Mirza himself. So, if anyone had any doubt that Mirza is a filthy Shia Zakir then he has cleared it himself. The scholars of the Sunnah, Imam Abdul Aziz

¹⁸ <https://www.youtube.com/watch?v=yQM4aabtmi>

Bin Baz and Shaykh Salih Al-Fawzan, both mentioned it is not permissible to pray behind the Shia¹⁹.

Rafidhi leaders vows to take revenge for Mirza

Rafidhi leader Javad Naqvi²⁰ commenting on the Fatwa issued by the Sufis ordering some “Ghazi” to murder Mirza, then he said if one Ghazi initiates this then another “two Ghazis” will stand up from the other side meaning the Shia side. So, the Shia will take the revenge for Ali Mirza so this proves that Mirza is a product of the Shia Rafidah and he is using Taqiyyah to deceive the general Muslims, he is slowly but surely planting the evil beliefs of the Shia Rafidah into the hearts of the Muslims. This is the most dangerous diseases to carry and if one would die in this state of Kufr then he will only inherit the Hellfire.

Shia love Mirza

All the Shia Rafidah scholars²¹ praise Mirza Jhelum and this is evidence that they are his intimate friends who share the same ideology, beliefs and agenda. An intelligent Muslim should not be deceived by them and open his heart to this falsehood of attacking the best of

¹⁹ https://www.youtube.com/watch?app=desktop&v=5_gEbdGIYQ8

²⁰ <https://www.youtube.com/watch?v=keNC4luhi04>

²¹ <https://www.youtube.com/watch?v=Uz8-NdQ1cBk>

creation after the Prophets, the noble Sahabah رضي الله عنهم.

Abu Hurairah رضي الله عنه reported:

I heard the Prophet (ﷺ) saying, "Man is upon the religion of his friend, so look carefully who you take as friends".

[Abu Dawud and At-Tirmidhi, who classified it as Hadith Hasan].

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال:
"الرجل على دين خليله، فلينظر أحدكم من يخالل"

As Shaykh Fawzan commented this is because the friend will have influence and the person will get affected. Mirza has been greatly affected by the Rafidi Ulama and Mirza followers are likewise affected by the Rafidhi Dawah since they import the falsehood through Mirza.

Mirza the so-called scholar narrates weak Hadith

Mirza Jhelumi has a habit of narrating weak Ahadith, since this suits his agenda and gives him some strength to propagate Bidah. In this video²² of Mirza he quotes a Hadith which is weak as declared by Imam Al-Albani. Hadith is 4656 in Abu Dawud which is weak²³. Mirza

²² <https://www.youtube.com/watch?v=y-dOMII9OmA>

²³ <https://sunnah.com/abudawud:4656>

claims he has hundreds of students in his classes, who are unable to identify any mistakes, blunders or falsehood.

Mirza aim to legitimise the Rafidah

Mirza Jhelum consistently lies in order to legitimise the Rafidah madhab by claiming that some of the past Ahlus Sunnah scholars have a soft stance regarding the Rafidah, this is totally baseless. The scholars are unanimous with respect to the extreme deviation, Kufr and Bidah that is with the Rafidah. Ahlus Sunnah also unanimously reject Mirza Jhelumi May Allaah give him what he deserves.

Mirza says Shia are most tolerant

Mirza is always complaining there is no tolerance and the only tolerant group is his Rafidah Shia group²⁴. How can there be tolerance when you attack the foundation of the Deen, the mother of the believers, Aisha رضي الله عنها and the Sahabah رضي الله عنهم. You try to undermine them to promote the Shia Mushrikeen. The Muslim government should punish Mirza, jail him and prevent him from destroying the Deen of the Muslims by propagating Bidah, doubts and Kufr.

The scholars according to Mirza

²⁴ Neo TV debate Ramadan 2023

Mirza the evil devil was asked who is the biggest scholar alive according to Mirza and he replied Javed Ahmed Ghamidi²⁵, who is a well-known Hadeeth rejector, who rejects the Quran and the Ahadith based on his deficient intellect. The question is that Mirza directed his followers to Ghamidi in order to further corrupt them and ultimately anyone who keeps on listening to Mirza will drown in Kufr, Shirk and Bidah²⁶. Another favourite scholar of Mirza is the Rafidhi deviant Ishaq Jangli whom all the Ahlul Hadith ulama declared a major deviant.

Mirza has extreme Irj'aa

According to Mirza who is a Rafidhi but tries to hide his reality from his audience, he never makes Takfeer upon the Rafidah who have major Kufr with them, Shirk and also declare majority of the Sahabah رضي الله عنهم as Kufaar. This is sheer deviation and clear proof that Mirza is a Rafidhi. A person who makes Takfeer of the Sahabah رضي الله عنهم, makes Kufr, Shirk, says the Quran is incomplete- then all of this according to Mirza does not affect his Emaan. This is the Bidah of the extreme Murjiah sect whom claimed Emaan is only to know something and does not include speech or actions. This is the way of Mirza's followers, whom has extreme Irj'aa

²⁵ https://www.youtube.com/watch?v=ttx_8TRYPyA

²⁶ <https://www.youtube.com/watch?v=aCJp7EyTAAc>

in their belief. They have no concern for the falsehood he propagates, fights for and the reason for this is the hearts have died and the Aqeedah is not firmly rooted in the hearts it is merely professed on the tongues with hypocrisy.

We make Dua to Allaah, Oh Allaah turner of the hearts, keep our hearts firm upon your Deen. Because the hearts are weak and they are always revolving and it is dangerous to listen to Batil speech as it affects the heart and corrupts it.

Mirza wants everyone to pray behind Shia

Mirza Jhelumi makes it permissible to pray behind anyone who himself claims to be a Muslim and then cited the proof of Abdullah Ibn Umar رضي الله عنه as praying behind the Khawarij. Firstly, Abdullah Ibn Umar رضي الله عنه didn't consider the Khawarij as Kufaar, he considered them as people of Fasaad. Secondly in the introduction of Sahih Muslim the stance of Abdullah Ibn Umar رضي الله عنه regarding the Qadriyya who had one Bidah in the affair of Qadr is that Abdullah Ibn Umar رضي الله عنه said I am free from them and they are free from me. As for praying behind the Rafidah then it is not permissible since they have every type of Kufr belief with them. And Ahlus Sunnah do not pray behind them. This is another proof that Mirza is a Rafidhi who wants

to open the door to Rafidah and wants to legitimise their falsehood.²⁷

Mirza wants all to follow his Batil sect only

Mirza Jhelum is the exact opposite of what he claims, he claimed he is anti-sectarian and in fact caused the most Fasaad by inventing his anti-Şaḥābah movement, the Rafidah group. He also falsely claims love and concern for Pakistan yet this is another slogan and the reality is the exact opposite. Mirza has hardcore anti-Pakistan elements to his Dawah, since the origin of the Rafidah religion is from a Jewish hypocrite to claimed to have accepted Islam, namely Abdullah Ibn Saba and he invented the Rafidah belief system. He was the one who initiated the call that Ali رضي الله عنه has more right to the Khilafah than Uthman, he is the one who claimed Ali رضي الله عنه is god, has the same attributes as Allaah, claimed Ali رضي الله عنه is still alive and was not killed. So, this is why today the Rafidah still call upon Ali رضي الله عنه and they say “Ya Ali madad” and consider their Imams to be better than the Prophets. The presence of the Rafidah in any country is a destabilizing factor, which destroys the internal security and hence economic activity. So therefore, it is in the self-interests of the Pakistani state to deal with this Rafidhi and other likes

²⁷ <https://www.youtube.com/watch?v=oKEIAfVnZnE>

him, who provoke the Muslims by insulting the Sahabah رضي الله عنهم at every possible opportunity. The Rafidah as history has proven are a nation of traitors, liars and unite with the enemy against the Muslims because they are closer to their Jewish origins than the Islam of the Sahabah رضي الله عنهم. In the Rafidah religion cursing the Sahabah رضي الله عنهم and in particular Abu Bakr رضي الله عنه and Umar رضي الله عنه is Ibadah like making Zikr of Allaah. Unity can never happen if you insult, curse the Sahabah رضي الله عنهم rather it is the main cause of disunity in Pakistan and anyone with slight intellect can see that.

Mirza attacks the best of the Sahabah رضي الله عنهم

Shia historically in their attempt to attack, insult, abuse and degrade the Sahabah رضي الله عنهم start off with Ameer Mu'āwiyah رضي الله عنه and this is the door by which they enter into this Kufr of attacking the best in Islam, those who gave their lives and wealth for the superiority of Islam and furthermore narrated to us the whole of Islam. In similar fashion Mirza has started his onslaught in a very aggressive manner against Mu'āwiyah رضي الله عنه and this is the way of the Rafidah. As for Ahlus Sunnah they recognise his virtue which is that he is a Noble Sahabi, a scribe of the Noble Quran, a Mujahid, a leader of the Muslims and he was praised

by Hasan bin Ali رضي الله عنه who gave his pledge of allegiance to Mu'āwiyah رضي الله عنه . Mirza will be humiliated and the whole of mankind will witness his imminent downfall and humiliation بإذن الله تعالى.

Mirza is not upon Tawheed

Mirza Jhelum tries to deceive the people by claiming he is upon Tawheed which is a mere claim, since Tawheed has conditions and one of them is to free yourself from Shirk and its people. The people of Shirk are his Rafidah group who believe their Imams control the creation, they are grave worshippers, saint worshippers and they attribute to their Imams the names and attributes of Allaah ﷺ. As Shaykh Muhammad bin Abdul Wahhab mentioned regarding the nullifiers of Islam that whoever does not make Takfeer of the Mushrikeen, or has doubts in their Kufr or considers their Deen to be the truth, then he has committed major Kufr. If you would apply this for Mirza then indeed, he fights on behalf of the Rafidah with falsehood. Mirza has violated the principles of Ahlus Sunnah and this ejects the person from the fold of Ahlus Sunnah. The Rafidah do not care where you put your hands, or you say Ameen, or you have your trousers above the ankle rather they aim is to dismantle the foundation, the Isnaad of the Deen, which is the Sahabah رضي الله عنهم, once they have dismantled the

Sahabah رضي الله عنهم then the whole foundation of Islam has fallen. This is the aim of Mirza and his Rafidah group.

Mirza “Ilmi Kitabi” reality

Mirza Jhelum in his normal style of foolishness claims to be “ilmi Kitabi” this is ironic absurd claim for a person who can’t read Arabic text nor does he know the Usool of knowledge. He is an ignorant fool who is misguided and misguiding others. Like the saying the one eyed in the king in the land of the blind likewise his blind-followers are sitting in front of him, unable to grasp anything, nor understand anything nor do they have Baseerah in knowing the Haqq from the Batil. They eat anything that is fed to them whether it is poisonous or not they simply don’t know.

Also recognised scholars have mentioned a general rule that one who depends on the books and does not learn directly from the Ulama then his mistakes are more than his correct statement²⁸. Also, Allaah ﷻ sent down the Quran in stages and sent a Messenger ﷺ to teach the book of Allaah ﷻ so therefore you need to learn from one who has learnt from this chain.

Mirza and his connection to the Rafidah and Abdullah Bin Saba, the Jew

²⁸ <http://www.binbaz.org.sa/fatawa/3311>

The Rafidah are the children of the Jew, Abdullah bin Saba or they are from the Majoosi Persians and both groups are enemies of Islam. So therefore, the Rafidah religion and its adherents are outright rejected. As for Mirza then it can be said that this person claims to have understood the creed of Ahlus Sunnah and then evolved himself into a Rafidhi hence he has no excuse of ignorance and his previous speech is a proof against him. The other possibility is that he employed Taqiyyah and was always a Rafidhi and hid his Rafidhi beliefs, in both cases the outcome is the same that Mirza is a major deviant caller to the Hellfire. Important point to note is that if a person of Sunnah converts to the Rafidha madhab and believes what is written in their books like Al-Kaafi of Kulaini then he is a Kafir Murtad and that is due to the Kufr present in their books and Takfeer of the Sahabah رضي الله عنهم

Mirza's tricks

Mirza Jhelumi regularly employs trickery in order to defend the Rafidah by saying that their leaders have changed and they don't believe what their predecessors believed. He also claims he has sat with them hence he is able to verify this. The answer to this deception is that the report of a liar has to be scrutinised and only then it

can be accepted, since Mirza is not reliable and is a proven serial liar so his narrations are rejected. The reality is the Rafidah today are more aggressive than before due to the political support they receive from the Iranian Majoosi state.

Ali Mirza claims that the Shia reject many things which are attributed to them, he does this so that Ahlus Sunnah develop a soft stance and so that they can launch their venomous attack on the innocent Muslims. But in reality, this is part of their religion, to affirm something and then at the same time reject it. Since the whole Rafidha religion is based on lies then inevitably contradictions are the natural conclusion to this baseless call.

There proclamation that “the Shiites of today will not agree with the Shiites before now.

This is because the intellectual ability of the Shiites of this time has developed beyond all these primitive, blunt and kufr principles...**all these claims are rejected by reality**, because their books and the reality of their contemporary way of life is clear evidence to the lies and falsehood embedded in them. The Rafidah of today are the same as those of yesterday, for they refer to the same sources and their detail jurisprudential issues, verses and so on are well-linked as ever. Here are few proofs to this claim:

The original first emergent of Shi'ism and the today's contemporary Shiites have the same origin and sources as below:

They depended on sources and books of their ancestors in teaching, learning and reporting, and the eight points of union remain the same to the contemporary Rejecters. This was established by Agha Bizrak At-Tahraani in his book 'Azh-Zharee'ah' and others.

Their activeness, with the supervision of their scholars, in reproducing, publishing and distributing the books of their ancestors up till today. In doing this, all the idolatry, rubbish, shirk, defamation, curses, abuse and calling of the companions of the Prophet disbelievers are still retained without a single footnote explanation or comment whatsoever.

The emphasis laid by their contemporary scholars on these same old sources and books and that what is present therein are authentic despite the fabrications and misguidance contained in them.

Their religious worship rites are still based on the same old sources even with all the evident contradictions they bear with Islam.

Their contemporary scholars hold very tightly on to these fundamental principles, defend them, publish books in support of them and continuously serially call to them through courses, fora and so on. After that came the State of Ataat and the misguidance resurfaced in a much firmer form in their books, especially for their

Ayat Al-Khomeini.... who usurped some powers meant for the awaited Mahdi who is hitherto in the hiding roaming the cities.

This usurp of qualities meant for the awaited Mahdi by Al-Khomeini, is what they refer to today as “wilayat Al-Faqeeh” (Government of the Jurisprudent), and the last agreement carried out by the State of Ayaat was: “Constitution of the Islamic Republic of Iran”, a Persian Magi Rejecters State.

Finally, these people are divided over these books. However, this should not bother you in anyway, because whether the person refutes them or affirms them, both ways are part of their religion²⁹

Mirza's sectarian call

Mirza Jhelumi has another popular slogan that he is fighting against sectarian problems, this is another example of making a mere claim however the reality is the exact opposite. Mirza has created his own cocktail sect which has taken the central principles from the Rafidah and the Furoo issues (like general Fiqh) from Ahlus Sunnah. Secondly, he claims that all sects have some issues not only the Rafidah, although this is generally true, but Ahlus Sunnah are upon the truth and they represent the true Islam as was revealed to the

²⁹ At-Tabsheer bi At-Tashayyu', pp. 10-15 by Bakr bin Abdullah Abu Zaid (d. 1429)

Messenger of Allah ﷺ. Ahlus Sunnah, Ahlul Hadith are Ahlul Haqq and the proof is that they have no since Bidah with them whatsoever. So, the only viable solution to remove sectarianism is that all unite under the banner of Ahlus Sunnah, Ahlul Hadith which is the pure Islam as was revealed 1400 years ago. But Mirza has the most hatred for the Ahlul Hadith and this is proof that he is evil and totally misguided. This issue of uniting the different sects is the same as uniting the different religions, it is essentially uniting upon falsehood. So just like we don't accept any type of unity with the different false religions we don't accept any unity with the different false misguided sects. Islam in its pure form which is represented by the Ahlul Hadith methodology is victorious, aided by Allaah and it can't be defeated till the end of time.

Mirza defends people of Shirk

Mirza Jhelumi extreme deviation in the issue of Tawheed is that he says that the people of Shirk those who do blatant Shirk such as the extreme Sufis, grave worshippers, saint worshippers, the Rafidah who abuse the Sahabah رضي الله عنهم, Ismailiyah Shia sects and other Shia offshoots will all eventually enter Jannah³⁰. This is absolute misguidance which is against the Quran and

³⁰ <https://www.youtube.com/watch?v=J0eMXsjCvnk> 6 min onwards

the Sunnah. The issue is simple to understand for the one who has basic knowledge of Tawheed. Allaah ﷻ mentioned in the Noble Quran

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

Verily! Allâh will **never forgive** (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allaah, has indeed strayed far away.

So, there is no doubt Mirza Jhelumi does not know Tawheed it is a mere claim just like all his other false claims. He wants to equate Shirk with Tawheed, Sunnah with Bidah, Rafidah with Ahlus Sunnah but this is impossible since the people of Haqq, the Ahlul Hadith will refute all types of falsehood. A person who defends the people of Kufr, Shirk can never be a person of Tawheed this is just like combining water with fire, it is not possible. So, the followers of Mirza should not assume that they have any portion of Tawheed, rather Mirza is leading them slowly to Shirk, Bidah and Kufr.

Mirza denies relationship between Hasan and Muawiya رضي الله عنه

Mirza Jhelum in his hatred for the Sahabah رضي الله عنهم and as mentioned before they start off with Mu'āwiyah

and then continue to the others, this is the door they enter upon. Mirza denies Hasan رضي الله عنه, Hussain رضي الله عنه made pledge of allegiance to Muawiya رضي الله عنه willingly.

The Pledge of Allegiance to Mu‘āwiyah by Hasan, Hussain, the Members of Their Household, and the Rest of the Ṣaḥābah³¹

Firstly, Hasan gave the pledge of allegiance to Mu‘āwiyah رضي الله عنه willingly and not under duress. The evidence for that is the fact that Hasan رضي الله عنه had the entire army of Iraq with him; and they had pledged their allegiance to him after the demise of his father, and they were ready to assist him in whatever way necessary. It was only the riffraff and the ruffians in the society that betrayed him; and this is a natural occurrence that people defect to the opposing camp. However, this indicates that Hasan chose to pledge allegiance to Mu‘āwiyah رضي الله عنه out of his own free will; and that he was not coerced into doing so; and it was done out of displeasure at the spilling of innocent blood and the division within the ranks of the Muslims. Otherwise, he could have continued the fighting if he so wished, or at least go into hiding to avoid pledging allegiance to Mu‘āwiyah. He remained on this pledge until his demise.

³¹ Unsheathing the Arrowhead in Defence of Mu‘āwiyah ibn Abī Sufyan, Sa’d ibn Ḍhaydān al-Subay’ī, Eng. Ver P33-36

What further supports this is the fact that those who were on the side of Hasan, like his brother Hussain رضي الله عنه and the rest of his family, all pledged allegiance to Mu'āwiyah. Will it be said that they were all coerced into doing so? Yes, some among them disliked that Hasan abdicated. However, when they had seen his firm decision on this matter, they followed him and pledged their allegiance to Mu'āwiyah رضي الله عنه, and this year was named the year of *Jamaah* [collectiveness or unity], since all were united under the leadership of Mu'āwiyah رضي الله عنه.

Furthermore, it adding support to this explanation is the fact that Hussain remained on this pledge until the demise of Mu'āwiyah رضي الله عنه, whose reign lasted twenty years. His revolt only occurred in the reign of Yazid since he refused to pledge allegiance to Yazid; and that was at the end of the reign of Mu'āwiyah رضي الله عنه, when he ordered the people to give the pledge of allegiance to Yazid after him. Many of the Ṣaḥābah, among them Hussain رضي الله عنه, refrained from giving the

pledge. He remained firm on this until he revolted with a small party, mostly from his noble household, after his Shī'ah in Koofa betrayed him by misleading him in their promise of assistance and loyalty until the unfortunate ending of Hussain I, who was brutally murdered. So, notice how different this is from the pledge of Hasan to Mu'āwiyah. During his time, he had an entire army under his command and they were prepared to fight if he so instructed, and to defend him. It is for this reason that Hasan I did not say to anyone, not from his family, nor anyone else, that his pledge was coerced; and this is evident and clear for anyone who reads the history of these events.

Secondly, in all that preceded is a clear rebuttal of those who criticise Mu'āwiyah رضي الله عنه I to the extent of declaring him a disbeliever. Is it conceivable that Hasan رضي الله عنه and Hussain رضي الله عنه, and all those who were with them, that they would pledge allegiance to a disbeliever? It is not conceivable ever!

Thirdly, when Mu'āwiyah رضي الله عنه came into office and the entire ummah pledged allegiance to him he did not bring about much change as far as the religious matters are concerned. So, the hallmark features of the religion continued to be displayed, and the religious affairs flourished. The call to prayer was still called out, and the prayers continued to be observed, the zakat was still collected, people continued to fast and the Hajj rites

were observed. If Mu'āwiyah I could not perform Hajj he would send someone in his place. As a matter of fact, the jihad was still active especially against the Romans. A few Ṣaḥābah joined his campaign to conquer Constantinople; to the extent that Abū Ayyub al-Ansari was buried in Constantinople on his request during the campaign against the Romans and that is the clearest refutation against those who cast allegations against Mu'āwiyah. Since, if the matter was as these people claim it to be, he would have prohibited the call for prayer to be announced loudly, and the observance of prayer and fasting would have been restricted, and the zakat would have been replaced by taxes and levies and the rites of Hajj would have been abandoned and no armies would have been sent to continue the jihad.

Fourthly, during his reign and during the period in which he and Ali رضي الله عنه fought, he never sought assistance from the Romans; nor did he seek to join forces with them against Ali رضي الله عنه. What prevented him from doing that was his Islam and faith; how could he seek the aid of a disbeliever against a Muslim. Otherwise, there was nothing standing in his way from doing that to fulfil his wishes and fancies if that were all he was after.

Fifthly, Mu'āwiyah was from the learned among the Ṣaḥābah and the Authority of this ummah and the Interpreter the Qur'ān, 'Abd Allāh Ibn 'Abbās, described him as a jurist and a person with deep insight into religious matters, as has been earlier mentioned.

Al-Khallal has related in *al-Sunnah* (p 438) from Muḥammad ibn Ḥiṣn – who said – Muḥammad ibn Zunbūr who said:

Al-Fuḍayl said: “The most reliable of all my actions is my love for Abū Bakr, Umar رضي الله عنه, Abū 'Ubaydah ibn al-Jarrāḥ; and my love for all the Ṣaḥābah of Muḥammad ﷺ,” and he used to pray for the mercy of Mu'āwiyah and say, “he was from the learned among the Ṣaḥābah of the Messenger of Allaah ﷺ.”

I say: Fuḍayl is Ibn 'Ayyād, and he was from the most revered of people during his era. He was well-known for

austerity and worship and he is from the generation after the successors.

What also indicates his [Mu'āwiyah I] knowledge and understanding is all that has been narrated of him with regards to legal verdicts and juristic issues which was known of him and which have been spread out in the books of the scholars. Some of these will be mentioned later – with Allaah's permission – and Ibn Ḥazm has mentioned him from the middle category of those who issued legal verdicts from the Ṣaḥābah.

Mirza's issue with Shaykh Ehsan Elahi Zaheer

Mirza wants to exact revenge from Allamah Ehsan Elahi Zaheer, the Shaykh authored many books on the Shia and broke the back of the Rafidah and his videos/lectures are available in Urdu and the Rafidah till today are screaming from intense pain after the Shaykh exposed them and established the Rafidah are liars and their origin is from the Jew, Abdullah Bin Saba³², who invented the Rafidah Aqeedah such as Ali رضي الله عنه is the first Khalifa, Ali رضي الله عنه is alive and abusing the Sahabah رضي الله عنهم and abusing the Khalifa at the time, Uthman رضي الله عنه.

Mirza the Takfeeri

³² Shia wat-Tashaeu, p52-78, Ehsan Elahi Zaheer

Mirza Jhelumi also falsely carries the slogan “I do not make Takfeer” and this is total nonsense, his Rafidah group make Takfeer on all the Sahabah رضي الله عنهم except 4 or 5. After making Takfeer of the Sahabah رضي الله عنهم then they have made Takfeer on all those who follow the Sahabah رضي الله عنهم too and this makes them the biggest Takfeeri sect. Secondly Ahlus Sunnah do make Takfeer on the who rejects the Quran, or Sunnah, or declares the Sahabah رضي الله عنهم to be Kufaar, or makes Kufr, or Shirk. And all of this is done by the Rafidah sect and the Ulama of Ahlus Sunnah³³ have made Takfeer on them, especially their Ulama who have no excuse whatsoever. Mirza also has no excuse for defending the Rafidah, loving them, aiding them since he is well aware of what is written in their books.

Mirza and his Rafidhi Usool

Mirza Jhelumi and his followers have little knowledge of Tawheed, what they carry is mere slogans and as we have proven again and again that Mirza is a liar in his claims, he has no evidence to support his claims. He employs deception to create the impression that he is “Sunni” who supports the “Shia” but in reality, in the Usool of the Deen (the principles) he is a Rafidhi and in

³³ <https://www.youtube.com/watch?app=desktop&v=Y9Nmt5IXYml>

the Furoo (like prayer) he is adopting both Shia/Sunni methods as per the need.

Mirza and his best friends

The Messenger of Allaah ﷺ said a person is on the religion of his friend so look as to whom you befriend.

This is a great hadith and has many benefits, firstly do not take innovators, liars as friends so this excludes taking Mirza as a friend. Secondly if you have deviant friends such as Mirza or other Rafidah or Sufis then you are upon the religion of your friend. Thirdly the Sahabah رضي الله عنهم are the followers of the Messenger of Allaah ﷺ so they are upon the religion of Muhammad ﷺ contrary to what the evil lying Rafidah or Mirza says. The Sahabah were with the Messenger of Allah ﷺ in the Dunya and they will be with him in the Akhirah.

Mirza trick “I am Muslim only”

Another deception that Mirza Jhelumi has deployed is by calling himself “Muslim” only and this is the manner of every deviant who wants to hide his Bidah to hide behind this title so no one can actually know who he is. This title as Imam Nasiruddin Al-Albani explained³⁴ is not sufficient since all the deviants who have nothing to do with Islam claim to be Muslims including the Ismailiyah,

³⁴ <https://tinyurl.com/albanimuslim>

Agha Khanis, Qadyianis, Rafidah and so on. And even if you say I am Muslim that is upon the Quran and Sunnah that is also not sufficient since all of the aforementioned Batil groups alongside the Mu'tazila, Khawarij, Shia, Sufis, Brailwis, Murjiah, Qadriyya all claim to be on the Quran and Sunnah, none of them claim we are against the Quran and Sunnah. So, the intent is to define our Manhaj which is Quran and Sunnah upon the understanding of the Salaf-us-Salih and in the Arabic language the word that will indicate that complete description is Salafi. So therefore, the point is one has to be precise and complete in his description so that the people know what Manhaj he is upon and so he can be identified as either from the Hizb of Allaah, the Ahlul Haqq, the Ahlul Hadith or the Hizb of Shaytan, the Ahlul Batil, the Rafidah and so on. As for Mirza Jhelum and his Hizb(group) then they are without a doubt the people of falsehood.

Mirza falsely labels Ahlus Sunnah Nasibee

Another deceptive narrative propagated by Mirza Jhelum in true Shia lying style is to falsely accuse Ahlus Sunnah of being Nasaabis, those who hate Ali رضي الله عنه and the Ahlul Bayt. Mirza using this allegation to launch attacks upon Ahlus Sunnah without providing any evidences for his accusations. Mirza is only following the

Shia protocol in order to divert attention from the Mushrik Rafidah creed which is full of Kufr and Shirk. As for Ahlus Sunnah then they are free from these accusations and all of the Ulama of Ahlus Sunnah have refuted these claims and refuted the Nasaabis in detail and confirmed the respect, honour, love for the Ahlul Bayt.

Shaykh Ibn 'Uthaymeen (رحمه الله) said: The Naasibis are those who set themselves up against Ahl al-Bayt (the members of the Prophet's household) and hated them and slandered them. They are diametrically opposed to the Rafidha (Shi'a). Sharh al-Waasitiyyah, 2/283.

Shaykh al-Islam Ibn Taymiyyah said, explaining the 'Aqeedah of Ahl al-Sunnah wa'l-Jamaa'ah: They (i.e., the Sunnis) love the people of the household of the Messenger of Allaah (ﷺ); they regard them with love and loyalty, and they heed the command of the Messenger of Allaah (ﷺ) concerning them... but they reject the way of the Raafidis who hate the Sahaabah and slander them, and they reject the way of the Naasibis who insult Ahl al-Bayt in words and deed. Ahl al-Sunnah do not indulge in discussions about the disputes that took place among the Sahaabah.

Al- 'Aqeedah al-Waasitiyyah, Majmoo' al-Fatawa, 3/154.

So, the Naasibis are those who hate Ahl al-Bayt, especially ‘Ali رضي الله عنه, and some of them slander him and some accuse him of being a rebellious evildoer, and some of them regard him as a Kaafir, as was referred to by Shaykh al-Islam (Manhaj al-Sunnah, 7/339).

One of the most well-known groups who emerged from among the Naasibis were the Khaarijis who rebelled against ‘Ali رضي الله عنه and regarded him as a Kaafir, and they added other innovations to that.

Undoubtedly rebelling and hating the Ahl al-Bayt and other Sahaabah is a serious kind of Bidah (innovation) that implies slandering this religion which was transmitted to us via the Sahaabah, the Ahl al-Bayt and others.

Mirza again has been proven a liar, as for his so called “tolerant” Rafidah group then they make Takfeer upon Ahlus Sunnah, for this there are many evidences, some of which we will mention.

Their greatest imam, Al-Khomeini said: (we consider Ibn Taymiyyah and those who follow him as individuals who are out of the way of knowledge and religion, and we renounce their religious and worldly rights)³⁵

Their scholar said about a Sunni “he is an impurity, and eviler than a Jew, Christian, magician, and that he is a disbeliever, impure by consensus of scholars of

³⁵ Kashful Asrar pg 58

Imamiyya³⁶". Even, An-Naraaqee said "more impure than dogs"³⁷

Their scholar fabricated a narration from Abi Jafaar-may Allaah be pleased with him- that he said "by Allaah O Abu Hamza: all people are children of prostitutes except our Shiite members"³⁸

The Rafidah believe it is obligatory to kill the Sunnis: They fabricated a narration from Ibn Farqad that he said "I said to Abi Abdillah: what do you say about killing of a Nasib? He said: his blood is permissible, but I fear for you, so if you can push a wall on him or drown him in water so that they won't testify against you then do it"³⁹.

Their scholar, Yusuf Al-Bahraneer also said "the obvious truth is that those who contradict us are disbelievers, polytheist and their wealth and blood are permissible"⁴⁰ The Rafidah also claim it is obligatory to take the wealth and property of the Sunnis, there are many evidences for this, we will only cite one reference.

The Shia fabricated a narration that says: "take the wealth of a Nasibi anywhere you find it and give us one fifth of it"⁴¹.

³⁶ Al-anwar An-nu'maniya vol 2, pg 306.

³⁷ Mustanad shia, An-Naraaqee vol 14, pg163

³⁸ Ar-raudha min Al-kafee vol 8, pg 2109, Biharul Anwaar vol 24, pg 311, hadith 17

³⁹ 'ilal Asharaai' vol 2, pg 584-585, Wasaail Sheeah vol 18, pg 568-569, Biharul Anwaar vol 27, pg 321

⁴⁰ Al-hadaaiq An-Nadhira vol10, pg 360

⁴¹ Tahzeen Al-Ahkaam vol 4, pg 849, hadith 7, Tafseer Al-Burhan vol 3, pg 326, hadith 21, Wasaail Sheeah vol 12, pg 436-437

Mirza is always labelling Ahlus Sunnah as Nasibis and this is the methodology of the Rafidah who attack their opponents with these names and curse them. Every identifier has established that Mirza is an evil Rafidhi.

Mirza accuses Ahlus Sunnah to have enmity for Ali رضي الله عنه

Following on from the previous point another deceptive method employed by the lying Rafidhi, Mirza Jhelumi is to accuse Ahlus Sunnah of having enmity for the Khalifa Al-Rashid Ali رضي الله عنه. This is another lie invented by Mirza in order to emotionally incite the people against Ahlus Sunnah and at the same time promote the ideology of the Rafidah whom worship Ali رضي الله عنه. May Allaah be pleased with him although Ali رضي الله عنه freed himself in his own lifetime by burning them.

‘Ali رضي الله عنه – according to the belief of Ahl as-Sunnah wa’l-Jamaa’ah ‘ah – is one of the honoured close friends (Awliya) of Allaah and one of the Khulafa Rashideen (imams). He is the fourth of the Rightly Guided Khulafa, and the fourth of the ten who were given the glad tidings of Paradise, who are the best of the Sahaabah (may Allaah be pleased with them). His virtues and good qualities are too many to be counted, to such an extent that some of our scholars compiled books focusing only

on them, such as Imam Ahmad ibn Hanbal in Manaaqib 'Ali رضي الله عنه, and Imam an-Nasaa'i in Khasaa'is 'Ali رضي الله عنه.

The Prophet ﷺ said: **قَالَ لِعَلِيٍّ " أَنْتَ مِنِّي وَأَنَا مِنْكَ "**

"You are of me and I am of you." Narrated by al-Bukhari, no. 2699

Al-Haafiz Ibn Hajar رحمه الله said:

That is, in lineage, relationship by marriage, in seniority (in Islam), in love and in other ways. End quote.

Fath al-Bari, 7/507

In every place and in every age throughout history the scholars of Ahlus Sunnah have defended Ali رضي الله عنه from the exaggerations of the Rafidah and the attacks by the Nasibis. So, Mirza again failed miserably in his futile attempt to discredit the people of Haqq, Ahlus Sunnah. Mirza's deception, treachery, trickery, lies, betrayal, fraud has been exposed for all to see, the one who is just, fears Allaah, is truthful, is brave will testify that Mirza is an imposter, a liar, a deceiver and an evil Rafidhi.

Mirza promotes Sufi Brailwi book of Shirk

Mirza the fool uploaded an extreme Brailwi book onto his official website which is full of Shirk, Kufr in order to

refute Shaykh Ul Islam Ibn Taymiyyah, one of the greatest scholars of Ahlus Sunnah. This proves that Mirza has extreme hatred for Ahlus Sunnah and he will resort to any means to achieve his goal even if that means promoting Shirk and Kufr. Secondly it shows this man has no sincerity or principles in his Dawah, it is a call to confusion, a call full of contradictions and a call to hypocrisy and Bidah.

Imam al-Dhahabī (رحمه الله) said, listing his Shaykhs:

He is our Shaykh, the Shaykh of Islam, unrivalled in our time in terms of knowledge, courage, intelligence, spiritual enlightenment, generosity, sincerity towards the ummah, enjoining what is good and forbidding what is evil, and learning hadeeth – he put a great deal of effort into seeking it and writing it down, and he examined the different categories of narrators and acquired knowledge that no one else acquired.

He excelled in Qur’anic commentary (Tafseer) and delved deeply into its subtle meanings. He derived meanings from it that no one else managed to do before him. He also excelled in hadeeth and in the memorization thereof; very few have memorized as much hadeeth as he memorized. He attributed Ahadith to their proper sources and narrators, and he was able to quote readily whatever he needed to establish proof. He surpassed all people in knowledge of Fiqh and the

views of different madhhabs, and the fatwas of the Sahaabah and Taabi'een, so much so that when he issued a fatwa he did not adhere to the view of a madhhab, rather he based his fatwa on whichever view was supported by the stronger evidence. He excelled in knowledge of Arabic language, and studied issues on the basis of rationality and reason. He studied the views of the philosophers and refuted their arguments and pointed out their mistakes and warned against them. He supported the Sunnah with the strongest evidence and proofs. He was harmed for the sake of Allaah by his opponents and persecuted for his support of the pure Sunnah, until Allaah caused him to prevail and caused the pious to unite in loving him and praying for him, and suppressed his enemies and guided men of other groups and sects through him. Allaah made kings and commanders inclined to follow him and obey him, and he revived Syria – and indeed Islam – through his efforts, when it was almost defeated, by urging the rulers to resist the Tatars, when people were harbouring doubts about Allaah and the believers were tried and shaken with a mighty shaking (cf. al-Ahzaab 33:10-11), and hypocrisy grew strong.

His good qualities are many, and he is too great for a man like me to talk about his life. If I were to swear an oath between the Corner and the Maqam, I would

swear that I have never seen anyone like him, and that he has never seen anyone like himself.

See: Dhayl Tabaqaat al-Hanaabilah by Ibn Rajab al-Hanbali (4/390).

The status of Shaykh-ul-Islam among the scholars is that all have dependent upon the books of Ibn Taymiyyah since he authored many refutations against the Rafidah, the Christians, Asharis, Sufis, Jews, Greek philosophers. This angered all of Ahlul Bidah and Ahlul Kufr and they want to degrade him in order to overcome Ahlus Sunnah but this is impossible. As for Mirza he is not even able to read one sentence from the books of Ibn Taymiyyah let alone attempt to refute him. Mirza has been disgraced, refuted and he is on his last leg.

Mirza lies on Muawiya رضي الله عنه

Mirza in his normal lying mode in his Sunday sitting⁴² said these Molvis say “Chishti Rasulullah, Thanvi Rasulullah and Muawiya رضي الله عنه Rasulullah). As for Chishti and Thanvi then it is correct their followers did say that regarding them but Ahlus Sunnah, the Sahabah رضي الله عنهم never said Muawiya رضي الله عنه is the Messenger of Allaah, this is a blatant lie. It shows his evil intentions towards the Sahabah رضي الله عنهم. Mirza has a habit of mixing the truth with the falsehood. This

⁴² Sunday 7th May sitting on YT

shameless person should be arrested for continuous fabrications against the Sahabah رضي الله عنهم.

In addition to all of that he was a narrator and the Ṣaḥābah of the Messenger of Allaah ﷺ would narrate from him.

Abū Nu‘aym al-Iṣfahānī, in his book *Ma‘rifat al-Ṣaḥābah* (5/2497), has mentioned those companions and successors who narrate from him. He said:

Those who narrate from him from the companions are: ‘Abd Allāh ibn ‘Abbās, Abū Sa‘īd al-Khudrī, Abū al-Dardā’, Jarīr, al-Nu‘mān, ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ, Wā’il ibn Ḥujr and ‘Abd Allāh ibn al-Zubayr; and from the successors: Sa‘īd ibn al-Mūsāyyib, ‘Alqamah ibn Waqqāṣ, ‘Urwah ibn al-Zubayr, Muḥammad ibn al-Ḥanafīyyah, ‘Īsā ibn Ṭalḥah, Ḥumayd ibn ‘Abd al-Raḥmān, Abū Salamah ibn ‘Abd al-Raḥmān, Sālim ibn ‘Abd Allāh, Qāsim ibn Muḥammad among others.

Ibn Ḥazm has mentioned of him 163 narrations from the Messenger of Allaah ﷺ in his famous treatise, *Asmā’ al-Ṣaḥābah al-Ruwāt* (pg.277).

Ibn al-Wazīr al-Yemānī, in *al-‘Awāṣim min al-Qawāṣim*, has mentioned the narrations of Mu‘āwīyah I and he was extensive on his expert opinion thereof. He mentioned the summary of it in his book *al-Rowḍ al-Bāsim*, whose

comments shall be mentioned later – with Allaah's permission

Mirza and his Rafidah Aqeedah

Mirza should take some time to explain his own beliefs, that of the Rafidah Aqeedah he follows. Why is there no focus on these beliefs? Is Mirza trying to hide the reality of the Rafidah by diverting the attention to other deviant Sufi sects? It is strange that he is very soft towards the Rafidah, they never attack him, they honour him, love him, appreciate him, will take revenge on his behalf, they promote him and he wants to give the impression that he is independent, free from all sects. This is nothing but deception and trickery. Mirza should discuss the following topics so that he can recap on his own filthy Aqeedah and understand that he is nothing but a worthless individual, whose time has come to an end. The confusion regarding Mirza is over, everyone knows full well the corruption that Mirza is upon which is to help the enemies of Islam against the Muslims.

Festival of the Murder of Umar رضي الله عنه bin Al-Khattab:

Their scholar, Al-Jazaa'iri, wrote a chapter which he called: "Noor Samaawi Yakshif 'an thawab Yaum Maqtal Umar رضي الله عنه bin Al-Khattab" (Heavenly

light exposing the reward of the day Umar رضي الله عنه bin Al-Khattab was murdered).

He then stated, based on his chain of narrators, that the ninth day of Rabi'Al-Awwal is the day.

He fabricated that their Imam Abu Al-Hasan Al-'Askari⁴³ said about celebrating this day "Is there any other more sacred joyful than this day for the family of the prophet".

They again fabricated against the Prophet ﷺ that he said to Al-Hasan and Al-Hussain about the murder of Umar رضي الله عنه: "It is the day Allaah will take the soul of His enemy and the enemy of your grandfather. It is the day that Allaah will put to a stop the power of your hater and supporter of your enemy...That is the day Allaah will disgrace the one who usurped the right of the family of my family...He will be put to shame as he mislead people from the right path, altering the Qur'an and my sunnah...Allaah revealed to me saying: "I have instructed the Kiraam Kaatibeen (writers of deeds) to withhold their pens from writing deeds for three days and I will not write any sin against the people because of that day". O Muhammad! I have made that day a festival. I also pledged with my magnificence that anyone who spends upon his family and relations on that day, I will increase him in wealth and long life. I will

⁴³ Wasaail Ash-Shee'ah 5/43; Tahreer Al-Waseelah 1/270.

also save him from the Hell Fire, accept his deeds and forgive his shortcomings⁴⁴.

They called their beloved person Abu Lu'lu' Al-Majoosi (the murderer of Umar رضي الله عنه), Baba Shujaa' Ad-Deen (i.e., The Courageous one of the Religion)⁴⁵.

They also eulogize the day of Nayruse (Magi New Year Festival) just like the Magi do.⁴⁶

Another Shiite scholar, At-Tastaree said about the companions: "Muhammad came and guided a lot of people but after his death they turned away from his religion"⁴⁷. Their leader An-Nuri At-Tabrasee also said "we the Imamiyya sect are of the opinion that all the companions committed apostasy except few"⁴⁸ They also lied against Abu Jafaar claiming that he said "people committed apostasy after the Prophet except three, I said: who are these three? He replied: they are Al-Miqdad bin Al-Aswad, Abu Dhar Al-Ghifari, and Salman Al-Faarisee"⁴⁹

Many Shiites scholars commented on the marriage of Ali رضي الله عنه's daughter, Umul-Quthum to Umar رضي الله عنه saying: "common sense does not prohibit marriage to a disbeliever but the sharia prohibits it, and what Ali

⁴⁴ Al-Anwaar An-Nu'maaniyyah 1/108-111.

⁴⁵ Al-Kuna wa Al-Alqaab 2/61.

⁴⁶ See: Wasaail Ash-Shi'ah 5/173-174; Bihaar Al-Anwaar 95/419; Dairat Al-Ma'aarif

⁴⁷ Establishing the truth and destroying falsehood, Al-Qadhi Al-Mula Nurullah bin Abdullah At-Tastaree (1019AH) pg 310

⁴⁸ Faslul khitaab pg 100

⁴⁹ Ar-Rawdha from Al-Kafee 8/2084, Tafseer Al'ayaashee 1/199 hadith no. 148

رضي الله عنه did is a strong proof that Islamic ruling does not prohibit marrying a disbeliever forcefully and not willingly”⁵⁰

They claimed that the disbelief of Umar رضي الله عنه is the same as that of Iblis if not more than it. They also said that Iblis is surprised at the severe doubling of punishment for Umar رضي الله عنه and said “who is this that Allaah has doubled his punishment over mine while I deceived all creation?”⁵¹

Their greatest Imam, Al-Khomeini also described Umar رضي الله عنه as a disbeliever by saying “the Messenger of Allaah who struggled and persevered during calamities in order to guide them, and closed his eyes while in his ears were words of Ibn Khattab built on lies and which sprang from activities of disbelief and contradictions of verses in the Quran”⁵²

Al-Majlisee also said “there is no room for a reasonable person to doubt the disbelief of Umar رضي الله عنه, May Allaah and His Messenger’s curse be upon him, and whoever consider him a Muslim, and whoever refuse to curse him”⁵³

They also nicknamed Abu Lulu as: “hero of the religion”⁵⁴ (Abu Lulu is the Persian Majoosi who unjustly murdered Umar رضي الله عنه).

⁵⁰ The straight path 3/129.

⁵¹ Tafseer Al-‘iyashee 2/ 240, hadith no. 9 (surah Ibrahim),

⁵² Kashful Asrar, Al-Khomeini, pg 137-138

⁵³ Jalaa Al-‘Uyun, Al-Majlisee, pg 45

⁵⁴ Biharul Anwar, 95/199

Abu Ali رضي الله عنه Al-Iṣfahānī said: “who is Abu Lulu? He is a man from Iran, his name in Persia is: Fairuz, he was among the greatest Muslims and Mujahidin, in fact, he is among the dedicated one to the commander of the faithful, Ali رضي الله عنه”.

Indeed, this man has gained great bliss, because the prayers of As-Sideeqa Azahraa was accepted through him, so he killed the killer of Azahraa, and he saved people from his evil and calamity, and now after this long period we say truthfully: May Allaah have mercy upon you O Abu Lulu, indeed you have brought happiness to the sad hearts of the children of Azahraa... and what is expected of the Shiites of the commander of the faithful is to visit his grave in Kashaan⁵⁵

They also claimed that Umar رضي الله عنه used to accuse the Prophet of being a magician.⁵⁶

Al-Khomeini also named a chapter in his book KashfulAsrar: contradiction of Umar رضي الله عنه to the book of Allaah⁵⁷

Finally, Shiite scholars said: “a consensus was reached on the fact that he is a disbeliever after he proclaimed faith”⁵⁸

They unanimously believe Aisha رضي الله عنها is a disbeliever:

⁵⁵ Farhat Azahraa, Abu Ali رضي الله عنه Al-Iṣfahānī, pg 123-125.

⁵⁶ Biharul Anwar 30/130, hadith no. 7

⁵⁷ Kashful Asrar, Al-Khomeini, pg 124

⁵⁸ Al-fusul Al-Mukhtara, Al-mufeed, pg 27, Al'uyun wa Al-majalis, Al-majlisee, 1/9

Their scholar, Ibn Usfur said: “we believe without any doubt that Muawiya, Talha, Zubair, the woman, people of Nahrawan, and others who fought Ali رضي الله عنه, Alhasan and Al-Hussain are disbelievers”⁵⁹

Their scholar, Muhammad Tahir Ashirazi said: among the proofs of the Imamate of our twelve Imams: is that Aisha رضي الله عنها is a disbeliever who deserves the hellfire⁶⁰. They also said that she “committed apostasy after the death of the

Prophet”⁶¹. They also believe that one of the seven doors of hellfire is for Aisha رضي الله عنها!

They said concerning the meaning of the verse: “it has seven doors”(Q15:V44) Narrated from Jafaar bin Muhammad that he said:” hellfire will be brought having seven doors... the sixth door is for askar”⁶²

Their commentators of the Quran have unanimously agreed that Allaah did not absolve Aisha رضي الله عنها of adultery; that the verses that were revealed at the beginning of surah An-Nur were actually meant to (purify the Prophet against fornication and not her)⁶³

We seek refuge from Allaah against those who deny Allaah ﷻ cleared the mother of the believers from all false accusations.

⁵⁹ Mahasin Al-I'tiqad fi Usul deen, Husain Aal Usfur, pg 157

⁶⁰ Arba'un fi imamat Al-aima At-Tahirin, Muhammad Tahir bin Muhammad Husain Ashirazee, pg615

⁶¹ Ashihab Athaqib fi bayan ma'na An-nasib, Yusuf Al-Bahrani, pg 236

⁶² Tafseer Al-'iyashee 2/263

⁶³ The straight path 3/165

Al-Majlisee said: “when Al-Mahdi comes he will resurrect Aisha رضي الله عنها and give her the Punishment of adultery”⁶⁴

Their scholar, As-saduk also lied that Abu Jafaar said: “when our leader comes Al-Humaira would be returned to him so that he will give her the punishment of adultery”⁶⁵

Their leader, Ali Garwee-who is one of the biggest scholars of Al-jauza- said: “verily, the Prophet-peace be upon him- has to enter a hole in the Hellfire because he slept with some polytheist”⁶⁶

Shiite scholars accuse mother of the believers, Aisha رضي الله عنها of immorality which Allaah has cleared her of in His Book, and they believe that she is malicious.

This is one of the greatest harm and disparagement to the Prophet, by saying

that he is the husband of a prostitute while Allaah says: “Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say, for them is Forgiveness, and

⁶⁴ Haqul Yaqin, Al-majlisi pg347, see also Tafseer Al-qumee pg 712 (surah At-Tahreem)

⁶⁵ ilal Asharaai’ 2/565, hadith no. 10, Mukhtasar Basaairul Darajat, pg 476, hadith no.567

⁶⁶ Kashful Asrar, Al-musawee, pg 24

Rizqun Karim (generous provision i.e., Paradise). (Q24:V26), and I swear by Allaah nobody accuses Aisha رضي الله عنها of immorality except a disbeliever and a hypocrite

The Rafidah want to take revenge on Abu-Bakr رضي الله عنه and Umar رضي الله عنه:

The Shiite scholars have stated explicitly that their awaited Mahdi will resurrect Abu-Bakr رضي الله عنه and Umar رضي الله عنه and crucify them on a palm tree trunk. He will murder them one thousand times every day. "Then will he nail them to a tree and command fire to come out from the ground, which will burn them with the tree. He will then instruct a wind that will blow them into the sea in ashes. Al-Mufadhdhal said: I asked: will that be their last punishment?

He answered: O Mufadhdhal! That is not their last punishment"⁶⁷

They prepare supplications which they say on daily basis to invoke their flag bearer to come out and carry revenge on them⁶⁸

Al-Majlisi said: "If the Mahdi comes, he will resurrect Aisha رضي الله عنها and carry out had (i.e., Islamic punishment for fornication) on her"⁶⁹

⁶⁷ Mukhtasar basaa'ir Ad-Darajaat p. 417 no. 512; Bihaar Al-Anwaar 53/14; Al-Anwaar An-Nu'maniyyah 2/86.

⁶⁸ Mukhtasar Basaa'ir Ad-Darajaat p. 430; Ash-Shee'ah wa Ar-Rahmah p. 139 by Muhammad Ridha At-Tabaisi An-Najfi.

⁶⁹ Haqq Al-Yaqeen p. 347 by Al-Majlisi.

Shiite scholars ruled that member of the Prophet's household all committed apostasy except Ali رضي الله عنه!!

Shiite scholars lied that Abu Jafaar said: “verily, when the life of the Messenger of Allaah was taken all the people became people of Jahiliyya except four: Ali رضي الله عنه, Al-Miqdad, Salman, and Abu Dhar”⁷⁰

After reading the aforementioned Aqeedah of the Rafidah, then how can any Muslim with a seed of Emaan, respect the Rafidah? Mirza knows full well their Aqeedah and this is why he kissed the hands of the Rafidhi leader, Javad Naqvi, to show him respect, honour, love and devotion. Is this not betrayal against all of the Sahabah رضي الله عنهم, the Mother of the Believers, the Ahlul Bayt and the Messenger of Allaah ﷺ. Only a hypocrite will respect the Rafidah and only a Rafidhi will kiss the hands of Javad Naqvi. Many of the quotes from the Rafidah are from their deviant Kafir Imam Khomeini and Javad Naqvi is an expert in the books of Khomeini having authored “Afkar-e-Imam Khomeini”. Naqvi is a hardcore Rafidhi with extremely evil Aqeedah and he is best friends of Mirza Jhelumi.

Mirza should reflect over the following:

Shiites scholars have also said: that Ali رضي الله عنه named some of his children

⁷⁰ Tafseer Al-ayash vol 1, pg 223, hadith 149, Tafseer As-safie vol 1, pg 389, Tafseer

after the three rightly guided Khulafa: Abubakar whose mother was Laila bint Mas'ud Al-hanzaliya, Umar رضي الله عنه whose mother was Umu Habib As-Sahbaa bint Rabeeah Al-bakriya, and Uthman whose mother was Umu Al-banin, and small Uthman whose mother was Asma bint Umais Al-khath'amiya.⁷¹ Al-hasan did the same thing, Al-yaqubi said: (Al-hasan had eight males children who are: ..., Umar, Al-Qasim, Abubakar, and Abdurrahman from different mothers)⁷²

Al-Hussain also did the same; he named one of his children after Abubakar⁷³.

This shows the great respect the leaders of Ahlul Bayt had for Abu Bakr رضي الله عنه and Umar رضي الله عنه. It exposes the lies of the Rafidah that their hatred is based on their Jewish origin and not the Ahlul Bayt.

Where did Mirza take this Bidah from?

Mirza is a cocktail of many different ideologies he uses his own deficient intellect to interpret the Quran and Sunnah to conform with his Rafidhi beliefs. He has perfected the art of Taqiyyah which is an integral part of the Rafidhi religion, which is to hide what is in the heart in order to deceive the people.

Al-Hafidh Ibn Hajr said: Taqiyya is to be careful of making known to others what is in the heart with

⁷¹ Tarikh Al-yaqubi 2//120

⁷² Ibid 2/137, see also: Maqatil At-Talibin pg 78

⁷³ At-Tanbih wa Al-ishraaf pg 263, Jalaa Al-uyun pg 582

regards to one's creed or other than it. [Fath-ul-Bari 12/314]

According to the Rafidhi Kulayni, one of their leaders said, "Taqiyyah is from my religion and the religion of my forefathers, and there is no Emaan for the one who does not have Taqiyyah". [Al-Kaafi 2/219]

Eventually what is in the heart comes out on the tongue and that is the case of Mirza Jhelumi that his Rafidha belief has manifested on his tongue.

Like the Rafidah he has no command over the Quranic sciences, or Hadith science or Arabic language which is essential in order to understand the texts of the Noble Quran and the Pure Sunnah. How can anyone be deceived by a person who possesses no knowledge and is totally dependent on translated material.

It is strange that the people would actively search for the best engineer, best doctor for treatment however for their Deen which is a matter of Jannah or Jahannam then they go to a complete ignorant fool who is not even able to access the knowledge since he does not possess the key which is the Arabic language.

Mirza, the unqualified Mufti

Mirza has given hundreds of Fatawa which are based on ignorance void of any knowledge. Some of them have

serious consequences which ultimately may result in the person to be condemned to the Hellfire.

One of his Fatawa was when he said it is permissible⁷⁴ for one to marry the daughter of his niece's daughter. Here opposed the Quran, the Sunnah and the Ijma. Even his Rafidha friends could not help him since in their books it is also prohibited. So, scholars like Mirza destroy marriages and make Fasaad and are dangerous.

Imam Ibn Baz gave the Fatwa⁷⁵ that this marriage is Haram whereas the deviant Mirza allowed it. So many marriages did he destroy?

So, are his followers going to risk their Deen by following deviants such as Mirza???

Mirza promoting films showing faces of the Prophets and the Sahabah

On his official website he has uploaded links to many video films which show faces of the Prophets of Allaah Alayhim Salam and the Sahabah may Allaah be pleased with all of them. This is probably where the deviant Mirza takes his knowledge from since he cannot read the original Arabic texts. This is impermissible and the Saudi Senior Ulama have issued a Fatwa⁷⁶ prohibiting

⁷⁴ <https://youtu.be/4uupUHRHKL4>

⁷⁵ <https://tinyurl.com/ibnbazfatwa>

⁷⁶ <https://tinyurl.com/binbazfatwa>

watching these types of films. Mirza by promoting these Haraam films will take his share of the sin.

Actual Mission of Mirza Jhelum

As we have established that Mirza Jhelumi has over the years evolved into a Rafidhi, where he shares the core beliefs of the Rafidah of which the main element is to degrade the Sahabah رضي الله عنهم in order to promote the enemies of Islam, the Shia Rafidha. If one understands the reasons for the historical hatred the Rafidah have for the Sahabah رضي الله عنهم then this will aid him to understand the mission of the Rafidah and Mirza Jhelum, this is a plot against Islam and the Muslims.

The Shia Rafidah believe that the vast majority of the Sahabah رضي الله عنهم are Kufaar.

Rafidah believe that majority of the Companions committed apostasy after the death of the Prophet ﷺ. The foremost Shi'a authority on Hadith, Muhammad bin Yaqub al-Kulayni, reports that Abu Jaafar, the fifth Shi'a Imam, has said: "People became apostates after the death of the Prophet, except three. I said: Who are the three? He replied: Miqdad bin al-Aswad, Abu Zarr al-Ghifari and Salman al-Farisi⁷⁷".

⁷⁷ Muhammad bin Ya'qub al-Kulaini, *al-Raudah min al-Kafi*, Dar al-Murtadi, Beirut, 1428 A.H., vol. 8 p. 2084.

Another Shi'a authority, Nurullah Tustari, wrote: "Muhammad came and guided many people but, after his death, they turned on their heels."⁷⁸ [Meaning: they reverted to unbelief].

The belief that majority of the Companions of the Prophet committed apostasy immediately after his death, is very popular among Shiite scholars and religious authorities. Some even believe that most of the Companions never accepted Islam in the first place, but they were acting hypocritically and deceiving the Prophet. A noted Shi'a scholar and jurist, Faid al-Kashani, wrote: "Most of them [the Sahabah رضي الله عنهم] were hiding their hypocrisy⁷⁹." Khomeini, leader of the Iranian revolution, also shared this opinion. He wrote in his famous book, *al-Hukumah al-Islamiyya*, "The Companions were [all] hypocrites⁸⁰."

Rafidah scholars are particularly harsh in their accusations against the most prominent Companions of the Prophet, namely Abubakar and Umar رضي الله عنه. They mention them by name and accuse them of abominable acts of hypocrisy and unbelief. Notable Shi'a scholar and prolific writer, Muhammad Baqir al-Majlisi, said this about them, "Surely, Abubakar and

⁷⁸ Nur Allaah al-Hussaini al-Tustari, *Ihqaq al-Haqq wa Izhaq al-Batil*, al-Matba'ah al-Islamiyyah, Tehran, n.d., p. 316.

⁷⁹ Faid al-Kashani, *Tafsir al-Safi*, Maktabah al-Sadr, Tehran, 1374 A.H., vol. 1 p. 9.

⁸⁰ Ayatullah Ruhullah Khomeini, *al-Hukumah al-Islamiyyah*, published by the Ministry of Guidance Republic of Iran, n.d., p. 69.

Umar رضي الله عنه were unbelievers⁸¹.” Another Shi’a scholar of note, Abdul Hussain al- Rashti, wrote, “Abubakar and Umar رضي الله عنه were the major cause for misguiding this Ummah⁸².”

But why do the Rafidah regard the Companions as unbelievers? The reason is simple. The Companions, according to them, conspired against Ali رضي الله عنه and denied him his legitimate right to be the Khalifa, or Imam, after the death of the Prophet. By this act, they wilfully disobeyed the Prophet’s explicit instruction and will that Ali رضي الله عنه should inherit him in the leadership of the *Ummah*. It is by this purported usurpation of Ali رضي الله عنه’s right and disobedience to the Prophet that the Companions committed apostasy. The foremost Shi’a authority on Hadith, al-Kulayni, reports that Abu Abdullah, the sixth Shi’a Imam, has said: “There are three people whom Allaah will not speak to on the Day of Judgment, nor will he purify them, and for them will be hellfire: The one who claims *Imamah* that is not due to him, the one who denies a true Imam and the one who regards the former two as Muslims⁸³.” Thus, Abubakar, Umar رضي الله عنه and Usman, who were Khalifas before Ali رضي الله عنه and

⁸¹ Ayatullah Ruhullah Khomeini, **Kashf al-Asrar**, Tehran, 1363 A.H., p. 112. After quoting al-Majlisi, Khomeini concurred with him.

⁸² Abdul Hussain al-Rashti, **Kashf al-Ishtibah**, al-Matba’ah al-Askariyyah, Tehran, 1468 A.H., p. 98.

⁸³ Muhammad bin Ya’qub al-Kulaini, **Usul al-Kafi**, Dar al-Murtadi, Beirut, 1426 A.H., vol. 1 p. 279.

who, in the Shiite view, usurped the imamate from him, as well as the rest of the Sahabah who recognized them as Khalifas and supported them, are all apostates and unbelievers. This means that virtually all Muslims, except those who reject the first three Khalifas, are unbelievers.

And that precisely is the essence of the dogma of denunciation.

The Doctrine of Denunciation (*Bara'ah*)

Rafidah renounce the generality of the Companions. This denunciation, known as ***Bara'ah***, is a cardinal principle of their faith and includes all those who pay allegiance to the Companions, love them or are devoted to them. It also includes all those who recognize the Khalifa authority of the first three Khalifas.

Muhammad Baqir al-Majlisi, the great Shi'a authority and influential scholar, writes: "Our doctrine of ***Bara'ah*** is that we denounce the four idols:

Abubakar, Umar رضي الله عنه, Uthman and Mu'āwiyah; and the four women: A'isha, Hafsah, Hind and Umm al-Hakam. We also denounce all their followers and supporters. We consider them the vilest of Allaah's creation on the face of the earth; and that belief in Allaah, his Messenger and the Imams will not be valid until after denouncing them"⁸⁴.

⁸⁴ **Haqq al-Yaqin** by al-Majlisi trans. from the Persian by Abdussatar al-Tunisi, Maktabah al-Ghuraba, al-Madinah al-Munawwarah, 1419/1999, p. 53.

The four men mentioned in the above quote are well known. Of the women, however, the first two are well known, but the rest may not be known to some. Hind was Muawiya رضي الله عنه's mother and she accepted Islam before her death and died as a Muslim. Umm al-Hakam, perhaps, was the grandmother of Marwan bin al-Hakam, a pillar in the much-hated, much maligned Umayyad clan. The crime of the first three men, Abubakar, Umar رضي الله عنه and Usman, is that they usurped Ali رضي الله عنه's right to the Khalifa title, and Mu'āwiyah fought Ali رضي الله عنه at the battle of Siffain. For these serious 'culpabilities', they are condemned as the vilest of Allaah's creatures in the world!! As for the women, it seems that their association with the men made them culpable also, although the Rafidah accuse A'isha and Hafsah of a variety of crimes of their own into which we shall not delve here.

Cursing the Companions is *Ibadah*

According to the Rafidah, cursing the Companions of the Prophet is a form of worship by which one can gain Allaah's favour and win multitudes of rewards. Therefore, followers of the sect repeat curses, especially on the two Khalifas Abubakar and Umar رضي الله عنه (may Allaah be pleased with both), a specific number of times in the morning and evening just as Muslims recite glorifications of Allaah, ***Tasbih***, or benedictions for the Prophet, ***Salatun Nabiyy***, at daybreak and at sunset. And they are doing this, according to them, on the

instructions of their Imams whose words are akin to a Prophetic command!

A well-known Shi'a scholar and religious authority, Mullah Kazim, reports, attributing same to Ali رضي الله عنه Zain al-Abidin, the fourth Imam, that he said:

“Whoever curses **Jibt** and **Tagut** once Allaah will award him a million rewards, erase a million of his sins and raise him to seventy million ranks.⁸⁵”

Jibt and *Tagut* are Shiite slang names for Abubakar and Umar رضي الله عنه. Kazim also reports from Muhammad al-Baqir, the fifth Shi'a Imam, that he said: “Whoever curses them [Abubakar and Umar رضي الله عنه] once in the morning, no sin shall be recorded against him for the day and whoever curses them in the evening no sin shall be recorded against him until the next morning⁸⁶.”

The Reaction Theory

What we have seen of the Shiite belief and attitude towards the Companions of the Prophet is hardly believable, but unfortunately it is true.

The average Muslim reader will find it difficult to comprehend how anyone who claims to be a Muslim would condemn Abubakar and Umar رضي الله عنه (may Allaah be pleased with both), as apostates, denounce them and regard cursing them as **ibadah**. He will find himself compelled to ask: What kind of Islam is this?

⁸⁵ Mullah Kazim **Ajma' al-Fada'ih**, p 513 as quoted by Ihsan Ilahi Zahir, **al-Shi'ah wa Ahl al-Bait**, Idarah Turjuman al-Sunnah, Lahore-Pakistan., p. 157.

⁸⁶ Ibid.

And what is the rationale behind this strange belief and bizarre attitude?

Many researchers have investigated these questions. They tried to offer explanations one of which is the reaction theory.

The essence of the theory is that Shiism was founded by Jews and the Persians as a reaction to Islam's destruction of their civilizations and effectively wiping them off the map of the world⁸⁷. The Prophet fought the Jews at Madina and Khaybar and dislodged them from the Arabian Peninsula. The Companions of the Prophet, under the leadership of the second Khalifa Umar رضي الله عنه bin al-Khattab, fought the Persian Empire in a series of battles, dispossessing it of territories until they destroyed it completely.

All this was accomplished in 25 years. The person who killed the Khalifa Al-Rashid Umar رضي الله عنه was a Persian called Abu Lulu Feroz who was a Majoosi (Persian Fire worshipper) and the Iranian government has built a Shrine for him where the Rafidah go to pay their respects and worship him.

It is understandable if these great peoples, the Jews and the Persians, were angry at having their millennia old civilizations destroyed in just 25

⁸⁷ See the following sources by Shiite scholars who admit that the first to teach the doctrines of Shiism were the Jewish and Persian converts to Islam: Abdullah bin Muhammad bin Hassan al-Mamiqani, **Tanqih al-Maqal**, al-Matba'ah al-Murtadawiyah, Najaf-Iraq, 1348 A.H., vol. 2 p. 184; Sa'ad bin Abdillah al-Ash'ari al-Qummi, **al-Maqalat wa al-Firaq**, Matba'ah Haidari, Tehran-Iran, 1963, p. 61.

years, something unprecedented in history. But it was a reality in the face of which they could do little. They had been vanquished at the battlefield.

But would they give up? No. They changed tactics. They embraced Islam en masse with the intention of fighting the faith from within. The result was the founding and development of the Shi'a sect, which took as a cover the love of the family of the Prophet, **Ahlul Bait**.

Shiism was founded as a secret movement with the avowed objective of destroying Islam. This is why their teachings and beliefs contradict the basic tenets of Islam, as contained in the Qur'an and Sunnah. They made secrecy a cardinal principle of the movement in what they call **Taqiyyah** (Dissimulation or hidden identity). The earliest activities of the movement led to the assassination of the second and third Khalifas, Umar رضي الله عنه bin al-Khattab and Uthman bin Affan. They also precipitated the first internal disagreement between the Muslims which culminated in the two civil wars of **Jamal** and **Siffain**. This constituted the first crack in the wall of Islam which has never been mended till today.

Conclusion

After conclusively refuting Mirza with clear proofs from the Quran and the Sunnah, outlining his Bidah and his deviation from the pure Islaam which was practised at the time of the Sahabah رضي الله عنهم and the early three generations of Islam. Then the reader should have no doubt that this individual is a major deviant, a heretic, enemy of the noble Sahabah رضي الله عنهم, enemy of the people of Haqq and a filthy agent of the Rafidah liars.

It is obligatory upon every Muslim who has concern for this Deen that he should hate Mirza for the sake of Allaah, boycott him and adhere to the path of the Sahabah رضي الله عنهم! We make Dua to Allaah that Allaah guides him or breaks his back!

Mirza the innovator, the engineer of Bidah started off giving Dawah to his call by mixing the Haqq with some Bidah which was not noticeable to his audience and hence he deceived them. However, over time, the Rafidhi cancer spread and the Bidah became more apparent to the point now that every person who loves Allaah ﷻ and His Messenger ﷺ and the Sahabah رضي الله عنهم can recognise that Mirza Jehlumi is a clear naked Rafidhi who has been extensively refuted and exposed. So therefore no one has any excuse to follow this rejected individual and it is upon everyone who was

following Mirza to openly repent, refute him and align himself with the people of truth as Allaah ﷻ demanded in the Ayah “Be with the truthful ones”.

For those who due to their sheer ignorance and evilness in their heart refuse to submit to the truth then they should fear the day they will return back to Allaah and be questioned. What awaits them is punishment according to their level of misguidance and indeed Allaah is the most just.

Allaah ﷻ has defended the Sahabah رضي الله عنهم, praised them and testified to their Emaan while Mirza and his followers has constantly abused the best of creation after the Prophets, thus choosing the destructive path to the blazing Hellfire. The principle of Ahlus Sunnah, the saved victorious group is to withhold speech concerning the Sahabah رضي الله عنهم as the Messenger of Allaah ﷺ commanded and to make Dua for them, aid them, defend them and follow in their steps as command by Allaah ﷻ in many Ayaat of the Noble Quran.

قال شيخ الإسلام ابن تيمية:

من خالف الكتاب والسنة أو ما أجمع عليه السلف خلافاً لا يعذر فيه "فهذا يعامل بما يعامل به أهل البدع"

الفتاوى ٢٤/١٧٢

Shaykh ul Islaam Ibn Taymiyyah said

Whoever opposes the Book and the Sunnah or that which there is consensus upon between the Salaf (Ijma) in a matter where there is no excuse then that person is to be dealt with how Ahlul Bidah are dealt with.

This is the case of Mirza Jehlumi that in all points raised then there is no excuse for him, indeed he has deliberately taken this deviant Rafidhi path using deception and lies to confuse his students. This type of person should be dealt with harshly since he is spreading cancer in the ummah and the body cannot survive unless the cancer is surgically removed.

قال ابن عون رحمه الله

"إذا غلب الهوى على القلب استحسن الرجل ما كان يستقبحه "

الإبانة الصغرى (٢٣١)

Ibn Awn said:

If one's heart is overcome by desire it will approve that which it used to disapprove.

This is the case of Mirza Jehlumi that in his early days he used to defend the Sahabah رضي الله عنهم and in particular Ameer Mu'āwiyah. So was he employing the Shia Taqiyyah (intentional deception and lies) being a hypocrite and over time his Rafidah brethren praised Mirza's efforts in promoting Rafidha religion.

قال حذيفة رضي الله عنه: "اعلم أن الضلالة حق الضلالة أن تعرف ما كنت تنكر، وأن تنكر ما كنت تعرف، وإياك والتلون، فإن دين الله واحد"

الإبانة: 25

Of which the meaning is

Hudaifah رضي الله عنه said

Know that the misguidance which has the true right to be called misguidance (pure misguidance which has no excuse) - is to know that which you used to deny and deny that which you used to know, beware of changing colours (play around as per one's desires) as Indeed the Religion of Allaah is One (it does not change according to one's desires)

If the reader paid attention to this narration of Hudaifah then he can see that see Mirza in his short history has made many contradictions and this is proof that he is a person who follows his desires as the people of Sunnah are firm and have complete certainty in their beliefs, they do not change their beliefs rather they follow the evidences from the Quran and the Sunnah upon the understanding of the Sahabah رضي الله عنهم. And this is true definition of knowledge as cited by Imam Ibn Al-Qayyim in his poem "al-Kaafiyah ash-Shaafiyah"

العلم قال الله قال رسوله

قال الصحابة هم أولو العرفان

“Knowledge is what Allaah ﷺ said, His Messenger ﷺ said, and the Sahabah رضي الله عنهم said. They are the people of knowledge.

كان مالك يقول: من أجاب في مسألة فينبغي من قبل أن يجيب فيها أن يعرض نفسه على الجنة أو النار، وكيف يكون خلاصه في الآخرة؟

بدائع الفوائد 275/3

Imaam Malik used to say: Whoever answers in an issue then prior to answering he should place himself before the Jannah or the Hellfire, and where he shall end up in the Hereafter (meaning have Ikhlaas, truthfulness)

Mirza Jehlumi while talking about the Sahabah رضي الله عنهم has transgressed against the Quran and the Sunnah, he did not pay heed to what Allaah mentioned in the Quran regarding their virtues and they are all forgiven. Mirza did not pay heed to the Hadith of the Messenger of Allaah ﷺ who said in an authentic hadith:

Abdullah ibn Mas'ud reported: The Messenger of Allaah ﷺ said, **“If my companions are mentioned, be restrained. If the stars are mentioned, be restrained. If the divine decree is mentioned, be restrained.”**

Source: al-Mu'jam al-Kabīr lil-Ṭabarānī 10448

Sahih (authentic) according to Al-Albani in Sahih Al-Jamai 545

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذُكِرَ أَصْحَابِي فَأَمْسِكُوا وَإِذَا ذُكِرَتِ النُّجُومُ فَأَمْسِكُوا وَإِذَا ذُكِرَ الْقَدَرُ فَأَمْسِكُوا

المعجم الكبير للطبراني 10/198

المحدث الألباني خلاصة حكم المحدث صحيح في صحيح الجامع 545

Had Mirza Jehlumi reflected upon this great advice then he would not have pursued this path of deliberate misguidance and feared for himself falling into pure apparent falsehood and confusing innocent brothers.

In the above Hadith that the Messenger of Allaah ﷺ prohibited to degrade his Sahabah رضي الله عنهم but shameless people like Mirza have no concern for the Quran or the Sunnah, their agenda is only to promote the Rafidah religion.

The Usool of Mirza Jehlumi are totally incorrect with regards to the following

- The status of the Sahabah رضي الله عنهم and all of them being trustworthy, people of Jannah.
- The concept of unity in Islam is not to mix Batil with the Haqq in order to seek unity upon Batil.
- The concept of the saved sect, the victorious group who are the people of the Sunnah, the people of Hadith.

- The concept of Bidah of Kufr ejects the person outside the fold of Islam like cursing the Sahabah رضي الله عنهم, making Shirk and Kufr.
- It is not permissible to take knowledge from a liar like Mirza.

The Imaam Muhammad bin Sireen said:

«إِنَّ هَذَا الْعِلْمَ دِينٌ؛ فَانْظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ».

“Indeed, this knowledge is the religion, so be careful with regards to the one whom you take your religion from” (أخرجه مسلم في مقدمة صحيحه).

So, the students of Ali رضي الله عنه Mirza Jehlumi should ask themselves, who are they taking knowledge from. Would you take your children to get treatment from a car mechanic when he complains of heart pain? If the answer is no then likewise you would not go to Mirza to take knowledge from. He does not know the basics of knowledge, nor has he studied anywhere. He does not know the Quran or the Sunnah, nor does he have any knowledge of the Arabic language in order to understand the Quran and the Sunnah. Rather he depends on weak translations and then forms his own opinions based on his desires.

Finally, after we have established that Mirza Jhelum is

- a habitual liar
- a Rafidhi
- an innovator
- Zindeeq(heretic)
- Jahil(ignorant)
- Evil
- Foolish

then any person of even slight intellect will stay away from Mirza, boycott him and warn against Mirza in order to make Islam, the Quran and the Sunnah most superior. Know that who speak ill of the best of the Muslim Ummah then they are the filthiest of the people. The most truthful people are the Ahlul Hadith and the most lying criminals are the Rafidah.

Know that the pure Islam without any additions/deletions, free from any defect is the Ahlul Hadith Manhaj and the two are synonymous, pure Islam is the Ahlul Hadith methodology which is the Quran and the Sunnah on the understanding of the pious predecessors known as the Salaf-us-Salih.

However, those who are arrogant and proud to submit to the Haqq then they should fear the day they will be raised alongside their Imam, Ali Mirza Jehlumi in the ranks of the lying Rafidah Mushrikeen.

Final advise is what Allaah ﷻ mentioned

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O you who believe! Fear Allaah, and be with those who are truthful (in words and deeds)

May Allaah ﷻ keep us firmly upon the Haqq and grant us death upon the Sunnah.

إِن رَبَّنَا لَسَمِيعُ الدُّعَاءِ، وَصَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

Written by

Abu Muhammad As-Salafi

20/10/1444 corresponding to 10/05/2023

Salafi9661@gmail.com

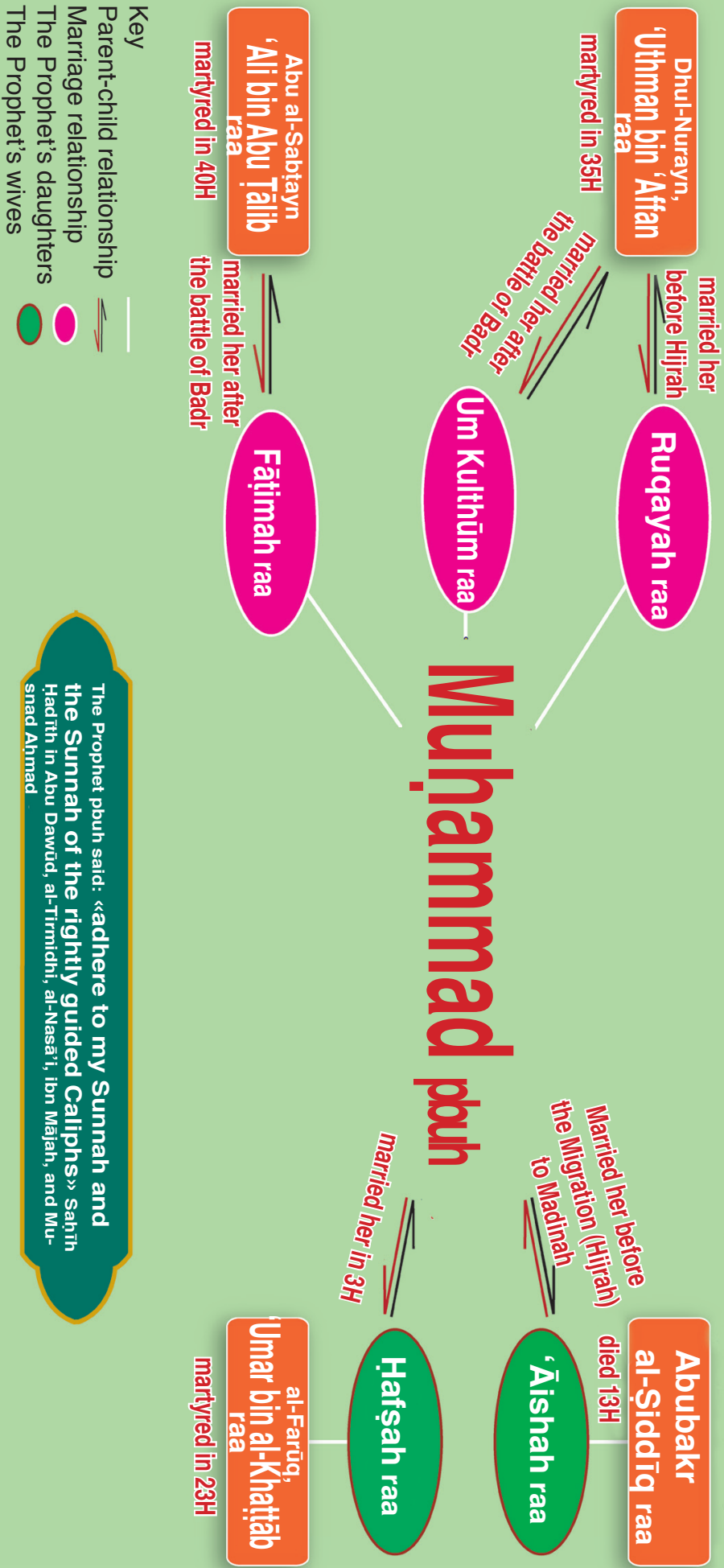
Note: Any external links are used for references only and are not an endorsement.



Marriage relations between the Prophet pbuh,
and the Rightly-Guided Caliphs, may Allah be
pleased with them all

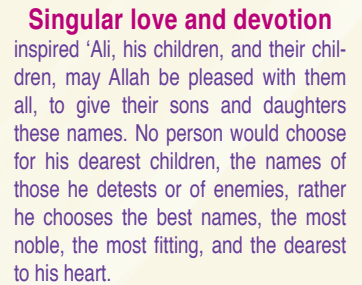
His sons-in-law

His fathers-in-law and companions in the grave



The Prophet pbuh said: «adhere to my Sunnah and the Sunnah of the rightly guided Caliphs» Saḥīḥ Ḥadīṡ in Abu Dawūd, al-Tirmidhī, al-Nasā'ī, Ibn Mājah, and Muṣṣanad Aḥmad

**Some of the names beloved
to 'Ali and his children,
may Allah be pleased
with them all**



- Tārīkh Dimashq by ibn 'Asakir
- al-Tabaqāt al-Kubra by ibn Sa'd
- Jamharat Ansāb al-'Arab by ibn Hazm
- Nasab Quraysh by al-Zubayr bin Bakār
- 'Umdat al-Tālib by ibn 'Inbah
- Ansāb al-Ashraf by al-Bīādhri
- Tārīkh al-Ya'qūbi by al-Ya'qūbi
- Maqatīl al-Jālibīyyin by abu Faraj al-Asfahani
- Muntaḥa al-Āmāl by 'Abbas al-Qummi
- al-Muḥabbar by ibn Ḥabīb
- al-Asīlī by ibn al-Taḡaḡi
- Kashf al-Ghumma by al-Irbīlī
- al-Irshād by al-Mufīd
- Mu'jam Rijāl al-Ḥadīth by al-Khūnī
- Mustadrak 'Ilm al-Rijāl by 'Alī Namāzī al-Shahrūdī

Parent-child relationship of available space. Companion



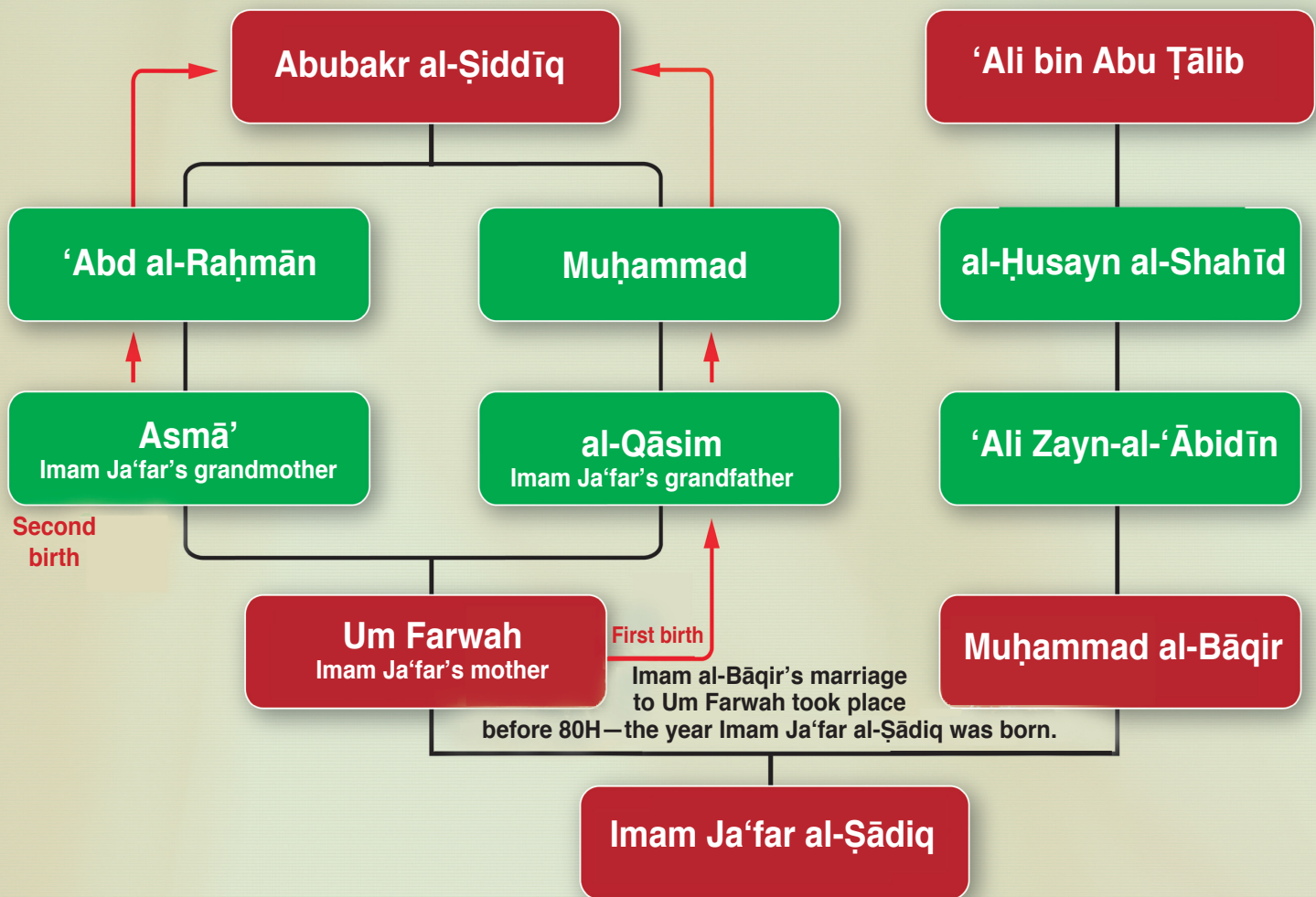
Charitable Foundation for the Prophet's
family and Companions

The statement by Imam Ja'far al-Šādiq raa

«Abubakr al-Šiddīq gave birth to me twice»*

The first birth: by way of Imam Ja'far al-Šādiq's mother,
Um Farwah bint al-Qāsim bin Muḥammad bin Abubakr al-Šiddīq.*

The second birth: by way of Imam Ja'far al-Šādiq's grandmother,
Asmā' bint 'Abd al-Raḥmān bin Abubakr al-Šiddīq.*



Allah says: {Muhammad is the Messenger of Allah. And those with him are severe against disbelievers, and merciful among themselves} al-Fath 29; Allah says: {No reward do I ask of you for this except to be kind to me for my kinship with you} al-Shūra 23. Based on this family tree, Muslim sources have testified and pronounced that the Prophet's family and the Companions are one and the same. They give their children each others' names, and continued to marry, both before and after the events of the "Trial" (Fitnah). This affirms the continuing close relationship between the Prophet's family and the Companions, the subsequent generation (al-Tabi'īn), and long after. So beware the falsehood injected into history.

* 'Umdat al-Ṭālib fī Nasab Āl Abu Ṭālib by ibn 'Inbah (died 828H), Jul al-Ma'rifah edition, p.345 - Kashf al-Ghumma by al-Irbli (died 693H), Dar al-Aḍwā' edition, 2/347 - al-Aṣīl fī Ansāb al-Ṭālibiyyin by ibn al-Ṭaḥṭaḥ (died 709H), Maktabat al-Mar'ashi, p.149 - Tahdhīb al-Kamāl by al-Mazzi (died 742H), 50/75 no. 950 - Tahdhīb al-Tahdhīb by ibn Ḥajjar al-Āsḥalāni (died 852H) - al-Kāshif by al-Dhahabi (died 748H) 1/295 no. 798.

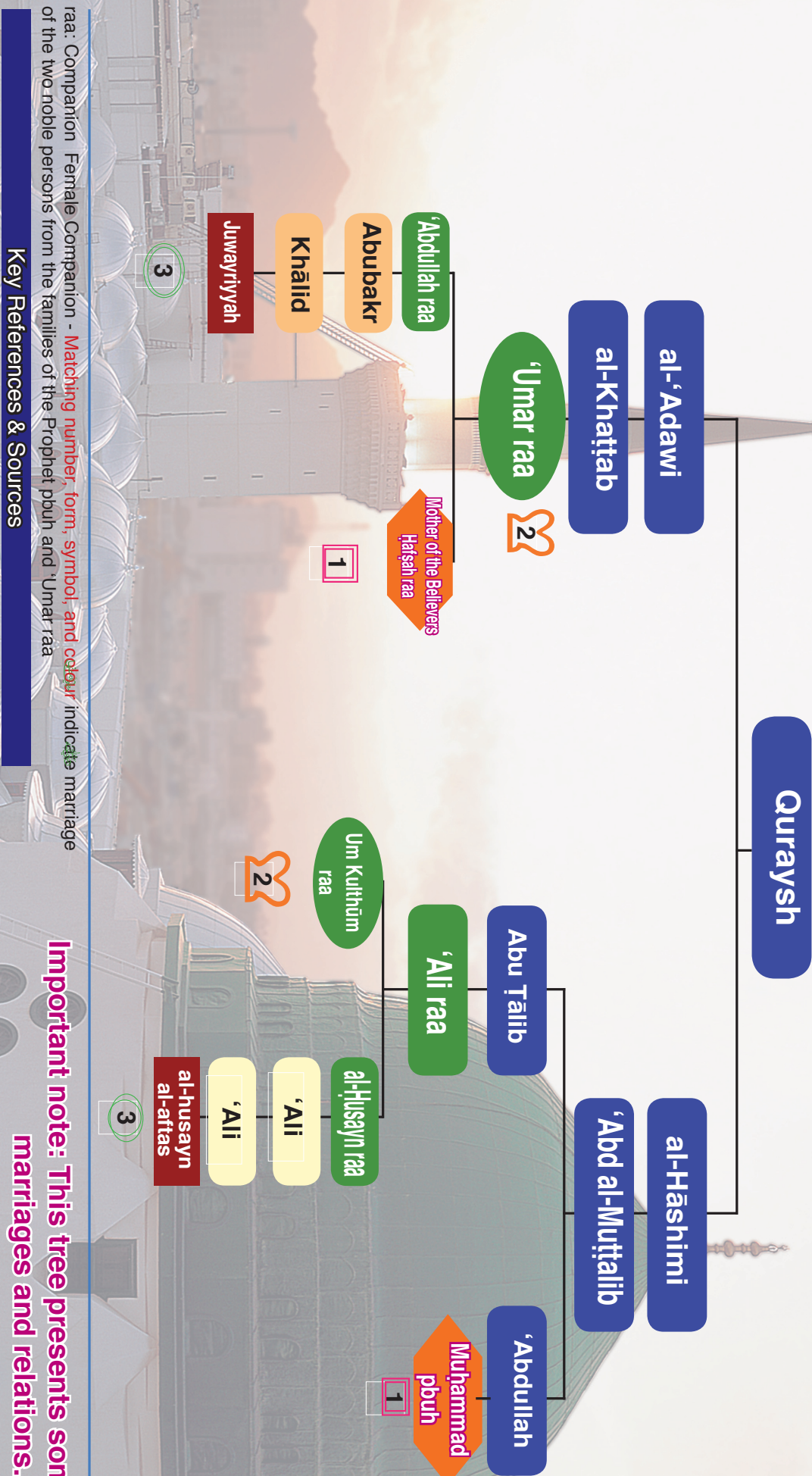
* The two births were documented in many references, including Kashf al-Ghumma by al-Irbli, vol. 2 p.347, Dar al-Aḍwā' edition, Beirut, Lebanon.

Important events in Islamic history

1. The Prophet dies in 11H. 2. The gathering at al-Saqifah in 11H. 3. The Battle of the Camel in Jumada al-Ākhirah 36H. 4. The Battle of Siffīn in Ṣafar 37H. 5. The martyrdom of 'Ali raa in Ramadan 40H. 6. Death of al-Ḥasan bin 'Ali raa in 49H. 7. Martyrdom of al-Ḥusayn bin 'Ali raa at Karbala in Muḥarram 61H.

The Prophet's family and Companions ... Love and kinship

Marriage relationships between the family and descendants of both the Prophet pbuh and al-Farūq ‘Umar bin al-Khaṭṭab raa



raa: Companion Female Companion - **Matching number, form, symbol, and colour** indicate marriage of the two noble persons from the families of the Prophet pbuh and ‘Umar raa

Key References & Sources

- al-Ma‘ārif by Ibn Qutaybah 232 - ‘Umdat al-Tālib 244 - al-Asīl by Ibn al-Taqṭaq 85
- al-Jābaqat al-Kubra by Ibn Sa‘d 3/332 - Ansab al-Ashraf by al-Biḥārī 1/474 - Bīnār al-Anwār by al-Majlisī 44/168, 45/329
- Wasā’il al-Shrah by al-Hurr al-‘Amīlī 20/240 - Mukhtalaf al-Shrah by al-Hillī 2/308
- Nasab Quraysh by al-Zubayrī 25 - al-Mabṣūt by al-Tūsī 4/270

Important note: This tree presents some, not all, the marriages and relations.

Allah says: {Muḥammad is the Messenger of Allah. And those with him are severe against disbelievers, and merciful among themselves} al-Fath 29
Regarding this family tree, Muslim sources have testified and spoken, which emphasises the continuing close relationship between the Prophet's family and the Companions, and their descendants through the generations. So beware the falsehood injected into history.